

Matthæus Henry V. D. M.

Printed for M. Lawrence, E. Matthews & S. Cliff.



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AN

ACCOUNT

OF THE

LIFE and DEATH

Of the late Reverend

Mr. *Matthew Henry*,

Miniſter of the Goſpel at HACKNEY,

Who died *June* 22d, 1714, in the 52d Year of his Age.

Chiefly collected out of his own Papers, and faithfully publiſhed

By W. TONG.

John 5. 35. *He was a burning and a ſhining Light; and ye were willing for a Seaſon to rejoyce in his Light.*

LONDON:

Printed for M. LAWRENCE, at the *Angel* in the *Poultry*; EM. MATTHEWS, at the *Bible* in *Pater-noſter-Row*; and S. CLIFF, at the *Bible* and *Three Crowns* in *Cheapſide*, near *Mercers-Chappel*. 1716.

ACCOUNT

OF THE

LIFE and DEATH

OF

Mr. ANARY,

The late Reverend

Mr. Matthew Henry,

Minister of the Gospel at Hackney,

Who died June 22d, 1714, in the 52d

Year of his Age.

BRITISH MUSEUM

Chiefly collected out of Mr. Henry's Papers.

By W. Tong.

LONDON:

Printed for M. Lawrence, at the Angel in Duck-lane; Mr. Matthews, at the Bible in Paternoster-Row; and S. Clark, at the Bible and Three Crowns in Cheapside, near Mercers-Chappel, 1716.

TO
Mrs. *HENRY.*

MADAM,

IT is not to renew your Grief, that I Dedicate to You these Memoirs of Mr. Henry's *Life, and of the End of his Converſation; I know You need no Remembrancer of that excellent Perſon, whoſe Life, while it laſted, was the great Bleſſing of Yours, and whoſe Death has made ſuch deep Impreſſions upon Your Spirit, as I fear, break in too much upon the Comfort You ought to take in the many Mercies that are ſtill continued to You.*

DEDICATION.

I am willing to hope what You find here Recorded, will ſomewhat alleviate Your Sorrows: There is a kind of ſolemn awful Pleaſure in looking back upon our Godly Relations and Friends, that have fought the good Fight and finiſhed well; and it is with the greater Satisfaction that I preſent this Narrative to Your Hands, becauſe You are the moſt competent Witneſs and Judge of the Truth of what is herein related; and though to Strangers it may appear Extravagant and Incredible, yet to You it will be very evident not one Half has been told of Mr. Henry's *Exemplary Piety and Unwearied Diligence.*

I will ask no one's Pardon for Tranſcribing ſo much of Mr. Henry's *own Papers: It was my Reſolution, when at Your Deſire I had undertaken the Task, to make it as much his own and as little mine as poſſible. I have been careful, from Materials of his own Collecting and Treaſuring up, to give the World a plain and undiſguiſed View of this Worthy Man in every Relation and Paſſage of Life; to repreſent him faithfully to all, in his*

his Childhood and in his Youth, in his Improvements and in his Labours, in the midſt of his Comforts, and of his Trials and Afflictions, in his Family and in the Church of God; and I have even followed him into his Secret Retirements, and having diſcovered there the moſt Vital and Beautiful Actings of the Power of Godlineſs, I thought it my Duty to draw aſide the Vail, and ſhew to the World the Interior Part of this Living Temple, that was truly Sacred to God in Jeſus Chriſt.

In reciting ſo much out of his Papers about the Ordination of Miniſters in Lancaſhire *and* Cheſhire, *their frequent Meetings, and the Characters he gives them, both Living and Dying, I was deſirous to pay my own Tribute of Reſpect to them as well as his; and I hope I have not done an unacceptable Thing to thoſe that ſurvive, in putting them in mind of their manner of entring into the Miniſtry, and the delightful Converſation they have had one with another, and with many of their Brethren that now reſt from their Labours.*

DEDICATION.

I cannot expect this should be equally pleasing to those that live in other Parts of the Nation; but they will pardon me that I have indulged so much to my Affection for my intimate Friends and early Acquaintance. I was much pleased with that Account Holy Mr. William Bagshaw *Published, of the Eminent Ministers and Christians that lived in his Time in and near the* Peak of Derbyshire, *which he stiles,* De Spiritualibus Pecci: *Many Ingenious Men have given us the natural History of several Parts of* England, *with their Antiquities; I have often wished that some who have a Head and Heart for it, would give us the Spiritual History of the Places where they live; and if this were done with Care and Discretion, I doubt not, but (as degenerate People as we are) it would meet with good Acceptance, and might be of great Advantage.*

When I resolved to insert so much of Mr. Henry's *Relative and Family Religion, and to be so particular in mentioning all the Branches of the Family both direct and collateral, I had*

a Desire to offer something to You and to all his Relations, that might be of constant Use and Help to You, and to those that shall come after You; and in this Sincere Affection, I leave it now with You, and follow it with my Prayers, that if any Honour shall be done hereby to Mr. Henry's *Memory, the Supreme Glory may redound to that Great God, of whom, and through whom, and to whom are all Things; to Him I recommend You and Yours, as becomes,*

MADAM,

Your Obliged and Faithful

Friend and Servant,

W. Tong.

ERRATA.

PAge 5. Line 25. read *severally*. p. 13. l. 2. r. *all*. ib. l. 19. r. *Oblation*. p. 20. l. 1. r. *Word*. ib. l. 24. r. *found*. p. 38. l. 19. r. *Wem*. ib. r. *James*. p. 52. l. 7. r. *Nantwich*. p. 118. l. 8. r. 1697. p. 154. l. 16. r. *themselves*. p. 246. r. *Garenciers*. p. 266. l. 30. r. *Grantham*. p. 271. l. 22. r. *affecting*. p. 281. l. 17. r. *Lostock*. p. 286. l. 3. r. *migraturum*. l. 4. r. *Domini*. l. 6. r. *expergefactus*. l. 14. for *Doughty* r. *Lawrence*. p. 302. l. 5. r. *inutiles*. l. 8. r. *restat*. l. 9. r. *calamitosi*. p. 303. l. 6. r. *Climacterick*. p. 309. l. 1. r. *Lo*. p. 327. l. 25. r. *any*. p. 365. l. 15. r. *Danford*.

Some lesser Errors the Reader will observe, and I hope excuse and rectify.

AN

ACCOUNT

OF THE

LIFE and DEATH

OF

Mr. *Matthew Henry*,

Minister of the Gospel.

CHAP. I.

His Birth, Parentage, Education and early Piety, and his excellent Endowments.

MR. MATTHEW HENRY was born on the 18*th* of *October* 1662, at *Broad-Oak*, in the Town of *Iscoid* in *Flintshire*, within the Parish of *Malpas*, which is in *Cheshire*; the Boundaries of the Parish not conforming themselves to those of the County, of which there are many other In-

ſtances to be given; and it is the leſs to be wonder'd at here, becauſe *Flintſhire* was formerly annexed to *Cheſhire*, and under the Government of the Earls Palatine of *Cheſter*, or, as the ancient Records expreſs it, *The County of* Flint *belongs to the Dignity of the Sword of* Cheſter.

That Part of *Flintſhire* in which *Broad-Oak* ſtands, is divided from the reſt of the County, and ſhooting out ſo far into *England*, is called *Maeler Saiſanack*, *Engliſh Maeler*: That which has moſt ſignaliz'd this Diſtrict in the *Britiſh* Annals, is the ancient City and famous Monaſtery of *Bangor*; it is with very good reaſon acknowledged to be the *Bonium* of *Antonine*, a *Roman* City, and as an Evidence of it, there are yet the Names (and no more but the Names) of the two Gates remaining, *Port Hogen* and *Port Cleis*, which ſtand at about a Mile diſtance each from other.

Certain it is, at this *Bangor*, which is now but a Village, there was a very famous Monaſtery, and perhaps the firſt that ever was in the World, where the *Britiſh* Monks lived in great Devotion for ſeveral Ages, and not only ſuffer'd very much from the *Saxon* Kings whilſt they were Pagans, but with true Chriſtian Fortitude oppoſed the Pride and Uſurpation of the See of *Rome*, to which *Auguſtine* the Monk endeavoured to ſubject the whole Iſland.

It was in this Neighbourhood that Mr. *Matthew Henry* drew his firſt Breath; his Father was that eminent, holy, heavenly Mr. *Philip Henry*, whoſe Name and Memory is very precious, not only in that Country, but in moſt Parts of *England*.

land. I ſhall not enter into his moſt excellent Character, it has been ſet in a true Light by this his Son, and preſented to the World in a ſober and juſt Account; it was the Son's deſire to have it done by another Hand, leſt it ſhould be thought his Affection to his Father had brib'd his Judgment, and made him partial in his Favour, or that he had deſignedly rais'd the Character too high, expecting that the larger Share of Honour would thereby deſcend to himſelf, as the Son of ſuch a Father.

But thoſe that were ſo happy as to be perſonally acquainted with Mr. *Philip Henry*, can eaſily juſtify his Son, they know he has not been at all Vain and Extravagant in the Account he has given of ſo exemplary a Perſon. *He*, like another *Demetrius, had a good Report of all Men, and of the Truth itſelf, and we alſo bear Record, and ye know that our Record is true.* The Narrative is very well drawn up, it is plain, grave, eaſie, proper and methodical, and being much of it taken out of his own Diary, it carries its own Evidence and its Vouchers along with it, and that native Life and Spirit that cannot fail of making an Impreſſion upon the Mind of any one that reads it in a ſerious manner.

It is a juſt and honourable Monument erected to the Memory of that great and good Man, and yet, as the Author tells us, was not ſo much intended to embalm his Memory, (which is and will be bleſſed) as to exhibit to the World a Pattern of that Primitive Chriſtianity, which all that knew him, knew to be exemplified in him. It is with

the ſame Deſign we now offer to the Publick theſe imperfect Memoirs of the Life of his Son, of whom we can ſay nothing greater, than that he was a Son every way worthy of ſuch a Father.

His Mother was Mrs. *Katherine Matthews*, Daughter and Heir of Mr. *Daniel Matthews*, of *Broad-Oak* and *Bruningtон*, a Gentleman of an ancient Family and plentiful Eſtate; the whole whereof, in ſeven Years after their Marriage, came into Mr. *Henry*'s Hands, by the Death of their Father; and was not only a comfortable Subſiſtance for them, when Mr. *Philip Henry* was turn'd out of his Living at *Worthenbury* for Nonconformity, but enabled him to preach the Goſpel freely to his dying Day, and to afford ſeaſonable Relief to many others in Neceſſity, even to a large proportion of his Income, as the Account of his Life tells us, and many yet living thankfully remember.

This Eſtate was the leaſt part of the Happineſs which Mr. *Philip Henry* enjoy'd in that Relation; the Perſon herſelf was a rich Bleſſing to him, and all her Family; ſhe was a great Example of ſerious Godlineſs, Humility and Wiſdom, and of the moſt tender conjugal Affection; a juſt regard to Religion and the Miniſtry, was her main inducement to beſtow herſelf upon Mr. *Henry*, and from the ſame Principle ſhe always treated him with the moſt ſincere Reſpect; ſhe met with no diſappointment in him, nor did ſhe ever ſhew the leaſt regret or diſſatisfaction, in having refus'd ſo many Offers of large Eſtates, and choſen a Miniſter to be the Guide of her Youth, and Companion of her Life. She

She was a very diſcreet Manager of her Family-Affairs, and (as her Son obſerves in a Sermon which he preach'd on her Death, and has ſince printed) " She was one that looked well to the " Ways of her Houſhold; ſhe provided well for " it with Eaſe and Order; was a prudent Coun- " ſellor, and knew well how to adviſe others; " and (as he adds) ſhe anſwer'd all the Cha- " racters of *Solomon*'s vertuous Woman; and if " her Children that reap ſo much Benefit by her " good Example, and the good Education ſhe " gave them, do not riſe up and call her bleſſed, " let every Body call them Ungrateful, and you " can call them no worſe."

Theſe were the holy, happy Parents of Mr. *Matthew Henry*, and thoſe that knew them and him muſt needs obſerve, that he did not only bear the Image of what was earthly, but (thro' divine Grace) of what was heavenly in them. Some have thought the Son had that in him in which his Parents did naturally excel, his Father's ſtrong and ſolid Judgment, with his Mother's Vivacity, Affection and Zeal; indeed, both his Parents had a large Share of Wiſdom and Activity, and how much of theſe good Qualifications their Son was poſſeſs'd of, his Life and Labours will beſt diſcover.

I know not whether the Reader will think it worth his while to obſerve, that Mr. *Matthew Henry* was born the ſame Year, in which his Father and many hundreds more of godly faithful Miniſters were ſilenc'd, and not quite two Months after that black *Bartholomew*, when *England* ſinned

away and loſt ſo much Mercy in one Day; when *their Brethren that hated them, caſt them out*, God was then making Proviſion for another Generation, a Seed to ſerve him in the Miniſtry, for whom he had appointed fairer and more peaceful Days, ſuch as through the Patience of God we have now enjoy'd for Eight and Twenty Years, and do ſtill enjoy the ſame.

Mr. *Matthew Henry* often took notice with Pleaſure, how many Miniſters of his particular Acquaintance were born that Year; and in his Diary, has mention'd a certain Time and Place, when ſeveral of us, of that Age, had the comfortable opportunity of meeting and worſhipping God together; ſome of them remain to this Day, but the greater part are fallen aſleep.

As to the Birth of Mr. *Matthew Henry*, I find a ſhort Note, intimating, that they were under ſome ſurprize that the Midwife was not come, and therefore the uſual means were wanting, but that God, who can work without means, was a preſent and an effectual Help in that time of Trouble; it ſeems his Parents had removed from *Worthenbury* to *Broad-Oak* but about a Fortnight before he was born, his Father not being ſuffered to continue there any longer; he was baptized the next Day, being the Lord's Day, by Mr. *Holland*, (I ſuppoſe the Miniſter of *Whitewel* Chapel) his Father deſired Mr. *Holland* to omit the Sign of the Croſs, but he ſaid, *He durſt not do it*; to which Mr. *Henry* reply'd, *Then, Sir, let it lie at your Door!* However, Godfathers and Godmothers there were none.

He

He was the ſecond Son and ſecond Child of his Parents; his elder Brother *John*, who was born a Year before him, died in his ſixth Year of the Meaſles; he was a Child of extraordinary Pregnancy and Forwardneſs in Learning, and of a very good Diſpoſition; his excellent Father has left this ſhort Memorial of him, *Præterque ætatem nil puerile fuit.* Before he was ſeiz'd with the Diſtemper of which he died, he was much affected with ſome Verſes he had met with in Mr. *White*'s Book called *The Power of Godlineſs about thoſe that die Young*; theſe Verſes you have recited in the Life of the Father, to which I muſt refer thoſe that deſire to know what they were, that made ſuch Impreſſions upon that tender Mind.

Mr. *Matthew Henry* was himſelf ſick at the ſame time with his Brother, and of the ſame Diſeaſe of which his Brother died, he very narrowly eſcaped Death, God had a great Work for him to do, and ſpared the tender Grape for the Bleſſing that was in it; and a great Bleſſing it has prov'd to be, to his Family, to his Friends, and to the Church of God. He was but a weakly Child, often ſubject to Agues, and other Indiſpoſitions, which yet were ſo ordered and limited by his heavenly Father, as neither to hurt his great Capacity for Learning, nor hinder his Improvements, even in thoſe early Days of his Life. He was able to read a Chapter in the Bible very diſtinctly at about three Years old, and with ſome Obſervation of what he read; and indeed, as one of his near Relations, and the Companion of his younger Days,

declares, his Childiſh Years were ſooner over in him than in other Perſons; he very early *put away Childiſh Things.*

I have now in my Hands, ſeveral little Papers written with his own Hand when he was but thirteen Years old, for they bear date, *Octob.* 18. 1675. in which he ſets down what he calls a Catalogue of the Mercies of God to him; I ſhall give it you in his own Words.

" 1. *Spiritual Mercies.*

" 2. *Temporal Mercies and Deliverances.*

" 1. For Spiritual Mercies; for the Lord Jeſus " Chriſt, his Incarnation, Life, Death, Reſur- " rection, Aſcenſion and Interceſſion, for Grace, " Pardon, Peace, for the Word, the Means of " Grace, for Prayer, for good Inſtructions, for the " Good I have got at any time under the Word, " for any Succour and Help from God under " Temptation, for Brokenneſs of Heart, for an " Inlightning. Lord Jeſus, I bleſs thee for thy " Word, for good Parents, for good Education, " that I was taken into Covenant betimes in Bap- " tiſm; and, Lord, I give thee thanks, that I am " thine and will be thine.

" I think it was three Years ago that I began " to be convinc'd, hearing a Sermon by my Fa- " ther on *Pſal.* li. 7. *The Sacrifices of God are a* " *broken Spirit; a broken and a contrite Heart, O* " *God, thou wilt not deſpiſe.* I think it was that " that melted me, afterwards I began to enquire " after Chriſt.

" *December* 7. 1673. on a Sabbath-day Morn- " ing, I heard a Sermon that had in it the Marks

" of

" of true Grace; I tried myſelf by them, and " told my Father my Evidences, he liked them, " and told me, if thoſe Evidences were true, (as " think they were) I had true Grace; yet after " this, for two or three Days, I was under great " fear of Hell, till the Lord comforted me; ha- " ving been engag'd in ſerious Examination, what " hopes have I that when I die and leave this " earthly Tabernacle, I ſhall be received into " Heaven? I have found ſeveral Marks that I " am a Child of God; his Miniſters ſay,

" 1. There is a true Converſion where there " have been Covenant Tranſactions between " God and the Soul: And I found that there " have been ſuch between God and my " Soul, and I hope in Truth and Righteouſneſs: " and if I never did this before, I do it now, " for I take God in Chriſt to be mine, I give " up myſelf to be his in the Bond of an ever- " laſting Covenant, never to be forgotten. *Queſt.* " But hath it been in Truth? *Anſ.* As far as I " know my own Heart, I do it in Truth and " Sincerity; I did it *Dec.* 7. and *Sept.* 5. and " *Octob.* 13. and many other Times; I do it eve- " ry Day.

" 2. Where there hath been true Repentance " for Sin, and Grief, and Shame, and Sorrow for " it as to what is paſt, with all the Ingredients " of it, as Confeſſion, Aggravation, Self-judging, " Self-condemning, *&c.* And I have found this " in me, tho' not in that meaſure that I could " deſire; I have been heartily ſorry for what " is paſt; I judge myſelf before the Lord, bluſh-

" ing

" ing for Shame that I ſhould ever affront him " as I have done; and Miniſters have aſſured " me, that having repented of Sin and believed " on Chriſt, I am to believe that I am pardon- " ed; now I have done this, and I do really " believe I am forgiven for Chriſt's ſake: This " is grounded on ſeveral Scriptures, Prov. xxviii. " 13. *He that covereth his Sin ſhall not proſper,* " *but he that confeſſeth and forſaketh ſhall find Mer-* " *cy.* Iſa. i. 18. *Come, now let us reaſon together,* " *ſaith the Lord, though your Sins be as Scarlet,* " *they ſhall be White as Snow; though they be Red* " *like Crimſon, they ſhall be like Wool.* Iſa. lv. 7. " *Let the Wicked forſake his Way, and the Unrigh-* " *teous Man his Thoughts, and let him return un-* " *to the Lord, and he will have Mercy on him, and* " *to our God. for he will abundantly pardon.* Matth. " v. 4. *Bleſſed are they that mourn, for they ſhall be* " *comforted.* Acts ii. 37, 38. *Now when they heard* " *this, they were pricked in the Heart, and ſaid unto* " Peter *and to the reſt of the Apoſtles, Men and* " *Brethren, what ſhall we do? Then* Peter *ſaid unto* " *them, Repent and be baptized every one of you in* " *the Name of Jeſus Chriſt, for the Remiſſion of Sin,* " *and ye ſhall receive the Gift of the Holy Ghoſt.* " Acts iii. 19. *Repent ye therefore and be converted,* " *that your Sins may be blotted out when the Times* " *of refreſhing ſhall come from the Preſence of the* " *Lord.* 1 John i. 9. *If we confeſs our Sins, he is* " *faithful and juſt to forgive us our Sins, and to* " *cleanſe us from all Unrighteouſneſs.* And many " other Scriptures there are, where God doth " expreſly call People to return and repent. *Queſt.*

" But

" But hath this Sorrow been true? *Anſ.* As far " as I know my own Heart, it hath been true. " *Obj.* But I ſin often. *Anſ.* I lament and be- " wail it before the Lord, and I endeavour by " the Grace of God to do ſo no more.

" 3. Where there is true Love of God; for " to love the Lord our God with all our Soul, " and with all our Strength, is better than whole " Burnt-Offerings and Sacrifices. Now as far as " I know my own Heart, I love God in Sin- " cerity. *Queſt.* But is that Love indeed ſincere? " *Anſ.* As far as I can judge it is ſo; for,

" 1. I love the People of God, all the Lord's " People ſhall be my People.

" 2. I love the Word of God, I eſteem it a- " bove all, I find my Heart ſo inclined, I deſire " it as the Food of my Soul, I greatly delight " in it, both in reading and hearing of it, and " my Soul can witneſs Subjection to it in ſome " meaſure. I think I love the Word of God " for the Purity of it; I love the Miniſters and " Meſſengers of the Word; I am often reading " it; I rejoyce in the good Succeſs of it; all " which were given in as Marks of true Love " to the Word, in a Sermon that I lately heard " on *Pſal.* cxix. 140. *Thy Word is very pure, there-* " *fore thy Servant loveth it.*

" 2. For temporal Mercies and Deliverances: " When I was new born, as I have oft heard my " Mother ſay, I was very weak, and ſo ſickly, " that moſt thought I could not live, yet the " Lord appeared for my Deliverance; it is to " Day thirteen Years ſince I was born, and the

" Lord

" Lord hath preſerved me ever ſince, bleſſed be " his holy Name; bleſſed be God that I have " had a good Education, and was taught ſo early to read my Bible. In the Year 1667, in " *April*, Brother *John*, Siſter *Sarah* and I, had all " of us the Meaſles together; *April* 2. Brother " *John* died, and it was thought by moſt that " I ſhould have died, yet contrary to the Fears " of many, my Siſter and I are alive, bleſſed be " Free Grace, diſtinguiſhing Mercy. *Matth.* xxiv. " 40. (Alluſion) *One ſhall be taken and the other* " *left.* The ſame Summer I had the Ague, it " hung long upon me, and yet God again de- " livered me.

" After this Sickneſs, in the Year 1669, I had " Health, and began to learn my Grammar, bleſſed " be God that gave me an Underſtanding. Mr. *Turner* entred me a little into the Principles of " Grammar, and my Father has carried me on " in it, the Lord grant he may live to per- " fect it.

" In *March* 1669, my dear Father had a ſore " Fever, we thought he would have died, but " our Extremity was God's Opportunity, and he " aroſe and helped us.

" In *Auguſt* 1671, my Father went towards " *London*, and returned again in Safety, bleſſed " be God. In *September* 1672. I had a Fever, " was very ill, but recovered.

Thus far I have tranſcribed Mr. *Matthew Henry*'s own Papers, they were written, as I have ſaid, when he was but Thirteen Years Old. I have given you his own Words, and if there be any thing

in

in them that diſcovers the Simplicity of his young and tender Years, I believe I muſt own, there are many Things in them that ſavour of ſpiritual Wiſdom and gracious Experience, even far above his Years.

You will remember he dates his Conviction of Sin from the Tenth Year of his Age; and how deep a Senſe does he expreſs of the Corruption and Sinfulneſs of his Nature; tho' his Childhood had leſs in it of Vanity, than that of moſt Perſons I have ever heard of, yet his tender Heart was greatly melted and broken for Sin, and he was enabled, through Grace, to offer very early unto God, the Sacrifice of a broken and contrite Spirit, which God did not deſpiſe; he that hath ſaid, *I love thoſe that love me, and thoſe that ſeek me early ſhall find me*, was doubtleſs in the Lord Jeſus Chriſt pleaſed with that early Obligation which Mr. *Henry* made of the Firſt Fruits of his Heart and Life to God, and this was a happy Earneſt of a plentiful Harveſt both of Grace and Uſefulneſs here, and of Glory and Bleſſedneſs hereafter. Surely, when God heard him ſo earneſtly bemoaning himſelf, he beheld him with an affectionate Compaſſion, as a dear Son and a pleaſant Child.

It appears by theſe Papers, that when he was but Eleven Years old, he was led into the vital principal Part of Religious Wiſdom, the Knowledge of himſelf, and of the State of his own Soul towards God; and upon ſtrict Examination, by the Rule of God's Word, was enabled to draw the comfortable Concluſion, that he was converted

ted and pardoned; you ſee the Method in which God dealt with his Soul; his Ear and Heart were opened betimes to the preaching of the Word; he heard his good Father and other Miniſters preſs the Duty of Self-Examination, and lay down Marks for Trial; this was the conſtant Way of our good old Puritan Preachers, and God made it a Means of ſound Converſion to many Souls. Young Mr. *Henry* was taught of God to approve of that kind of Heart-ſearching Preaching, and to apply it to himſelf; he went over the ſeveral Signs of true Grace, and found ſomething of them wrought in his own Soul; and that his Faith and Comfort might not ſtand in the Wiſdom of Men, but the Word of God, he ſearched the Scriptures, as the Ground and Touchſtone of all; and yet ſuſpecting the Deceitfulneſs of his own Heart, he opened it freely and faithfully to his excellent Father, deſiring his Help in this great Concern of his Soul; and what greater Joy could ſuch a Father have, than to hear his Son, his only Son, at the Age of ten or eleven Years, thus inquiring after God, asking the Way towards Heaven, with his Face thitherward!

Among other Signs of a true Converſion, by which he judged of his State, you ſee what Streſs he laid upon his Love to the Word of God; he could ſay, even at that Age, he deſired it as the Food of his Soul; he delighted in it; his Soul was brought into Subjection to it; he loved it for its Purity; he loved to read and hear it; he rejoiced in the Succeſs of it; and by his Love to the Word, he diſcovered the Truth and Sincerity

cerity of his Love to God. This was an early Specimen of his Acquaintance with the Holy Scripture, and helped to fix his Soul for that cloſe and conſtant Study of the Bible, which was the pleaſant Buſineſs of his whole Life, and made him ſo ready and mighty in thoſe ſacred Oracles; as another *Timothy*, from a Child he had been acquainted with the Holy Scriptures, which not only made him, for his own Part, wiſe to Salvation through Faith in Chriſt Jeſus, but, as a Man of God, made him perfect, and throughly furniſhed to all the good Works of his Miniſterial Office, to which he was afterwards called.

Here was a happy Foundation laid for a holy uſeful Life, to be thus kept under the Power of Reſtraining Grace from his very Infancy, and at Ten Years old to be awakened, concerned and troubled for the Sin of his Nature; and in a Year after, upon diligent Search, to be well ſatisfied that God had taken him into the Bond of the Covenant, was juſtified, ſanctified and accepted by him in Chriſt. What might not be expected from one ſo early and ſo eminently Holy? If his Life ſhould be ſpared, every one that knew him would promiſe themſelves the Satisfaction of ſeeing him abundantly fruitful and ſerviceable in his Day and Place.

And indeed, when we obſerve how he ſet out for Heaven, how ſoon and how ſeriouſly, we do not wonder that the Ways and Service of God were ſo pleaſant and delightful to him all his Days, that he went through his great Work with

with ſo much Comfort and Chearfulneſs: Religious Wiſdom entered into his Soul betimes, it gradually grew up with him, and was become natural to him; he knew no other Pleaſure; he was willingly a Stranger to the vain Diverſions and Delights of the Sons of Men; his Mind was happily prepoſſeſſed and taken up with God and for God; he had no Room, no Time, no Reliſh for thoſe Trifles that deceive and defile the Minds of the generality of young Perſons in every Age, and eſpecially of our own. Behold the unſpeakable Advantages of an early Acquaintance with God and Chriſt!

How much did Mr. *Henry*'s Childhood and Youth differ from that of moſt others among us; how much it did excel, let every one judge for himſelf: How few can look back with Comfort upon what they were, and what they did, and what they experienced in their Souls at ten, eleven and twelve Years old? How few of us, that are now Miniſters, were ſo early ſanctified and prepared for Sanctuary Work? How few can reflect on thoſe early Days, without Sorrow and Shame? Let Conſcience tell us all, how it was then with us: Was that Part of Life employ'd in mourning for Sin and ſeeking the Favour of God with our whole Hearts, ſetting ourſelves at the Bar of God's Word, and ordering our Cauſe before him? Were we then ſearching the Scriptures, and bringing them home to our own Souls? Did we at that Time of Life come under the Conſtraints of the Love of Chriſt, and renew the ſacred Bonds of our Baptiſmal Covenant?

venant? They are happy that can truly ſay this of themſelves, as Mr. *Henry* could do; I fear the Number of ſuch is not great; it is a Mercy to be under Reſtraining Grace, but how few have known ſo early a Renovation? No wonder if Mr. *Henry* ſo far excelled moſt of his Brethren in Wiſdom, Holineſs and Service; he ſet out much ſooner, and had made a great Proficiency in the Ways of God, before many others had taken one Step in them. They that ſet out later ſhould work the harder; and yet Mr. *Henry* went beyond us in his great Diligence in the Work of God, as much as he ſet out before us in his Application to it.

I have received from a near Relation of his a Paſſage which I think very remarkable, the Scoffers of this Age will perhaps divert themſelves with it, but I ſhall not conceal it to humour them. When he was ten Years old (the Time from which he dates his effectual Calling) he was viſited with a lingring Fever, which brought him very low, his Life was almoſt deſpair'd of, and Death every Day expected; this was a great Trial of the Faith and Patience of his good Parents; his Father, who uſed to ſay, *Weeping muſt not hinder Sowing*, was obliged to go out to a Place at ſome Diſtance to preach the Goſpel, and left his Son very ill, but he muſt be about his Father's Buſineſs; and at that Time they had an Indulgence granted by the King; at his Return, he found Matters much as he left them, his Son, his only Son whom he loved, in extreme Danger. There was then at his Houſe a good old Gentlewoman, the Widow of the Reverend Mr. *Zachary Thomas*, helping

ing and comforting them under this Affliction; Mr. *Philip Henry* told them, "At ſuch a Place and "Time upon the Road, I did moſt ſolemnly, free-"ly, and deliberately reſign up my dear Child un-"to God, to do what he pleaſed with him and me. "Mrs. *Thomas* replied, And I believe, Sir, in that "Place and Time God gave him back to you a-"gain; it is certain, after this he ſpeedily and ſen-ſibly recovered: His good Siſter, who gives me this Account, obſerves upon it, "tho' I was then "but a Child of eight Years old, and could think "but as a Child, I was very much affected with "that Diſcourſe between my Father and Mrs. "*Thomas*; it tended to endear my Brother the "more to me, ſince I really believed he was "given to us back again in an extraordinary "Manner.

This Relation of his very well remembers, how when they were Children, he and his Siſters were directed by their Father to ſpend an Hour every *Saturday* in the Afternoon, in Religious Exerciſes, in which he was always their Leader; and he took great Pleaſure in joining with them in ſuch Work, which was to prepare them for the Sanctification of the Lord's-Day; and if at any time he thought his Siſters too ſhort in Prayer, he would gravely and gently tell them, it was impoſſible, in ſo ſhort Time, to include all the Caſes and Perſons which they had to recommend to God in Prayer: They always took his Admonitions kindly, and own it now, to the Glory of God, that their Brother's Example did greatly engage and encourage them in the Duties of Religion.

It

It was obſerved by all that knew him, how great a Quickneſs he had in learning any thing, and how ſtrong a Memory to retain it, Talents that do not often meet in the ſame Perſon; he could do very much in a little Time, and yet did not allow himſelf to loſe any of his Time; under ſuch Advantages, it was impoſſible for him not to make very great Improvements in every kind of Knowledge he was purſuing; his tender Mother was often afraid, leſt he ſhould over-do it, and was ſometimes forced to call him down out of his Cloſet, when he was very young, and adviſe him to take a Walk in the Fields, leſt his Health ſhould ſuffer by too much Confinement and Application to his Books.

His ſurviving Relations declare with Pleaſure, that they have not known the leaſt angry or unkind Word paſs between him and his Siſters while they lived together in their Father's Houſe; they lived in Unity and Love, and it was neither loſt nor leſſened when they were ſeparated and placed in Families: Brotherly Love continued to the very laſt.

He always had the greateſt Duty and Deference for his Parents, and always paid it in a moſt becoming manner, he laid up their Words in his Heart; when he was very young, he would attend with a very uncommon Diligence upon his Father's Preaching, and would often be ſo affected with it, that as ſoon as the Exerciſe was over, he would haſten to his Cloſet, and there weep and pray over the Word, and ſometimes would hardly be prevailed with to come down

to Dinner on the Lord's-Day, leſt the Work ſhould ſlip away from him, or the warm Impreſſions be loſt.

One Time particularly, when his Father had been preaching of the Nature and Growth of true Grace, as compared in Scripture to a *Grain of Muſtard Seed*, which tho' very little in Appearance, would in time produce great Things; he fell under a great Concern of Soul, that he might be poſſeſs'd of ſuch a gracious and powerful Principle; and having walked out with his Father, and opened his Thoughts of his Heart to him, he came to one of his Siſters, with great Satisfaction and Chearfulneſs, and told her, he hoped he had now received that bleſſed Grain of true Grace in his Soul, and tho' it was very ſmall at preſent, yet that it would come to ſomething in Time: And the Conſequence abundantly anſwered his earneſt Expectation and Deſire; how fruitful and how flouriſhing a Tree ſprang up from it, thoſe that have ſat under it, with ſpiritual Pleaſure and Advantage, muſt always remember to the Praiſe of that God from whom all our Fruit is form'd.

We have no Reaſon to doubt, but that from his very Childhood he had an Inclination to the Miniſtry; the Delight he had in reading the Holy Scriptures, and learning the Senſe of them; his Love to all the faithful Miniſters of Chriſt, as he came to be acquainted with them, and the Pleaſure he took in writing down and repeating Sermons, were plain Indications which way the Bent of his Soul lay; when he was very

young

young he loved to imitate Preaching, not in a Childiſh manner, but with a Propriety, Gravity and Judgment far beyond his Years.

I have been told by an aged Chriſtian that lived near his Father's Houſe, that he would, when very young, meet frequently with ſome good People that uſed to pray together, and confer about ſpiritual Concerns; and that he would not only pray with them, and repeat Sermons, but would ſometimes explain the Chapters read, and enlarge upon them, very much to the Benefit and Comfort, and even to the Wonder of thoſe that were preſent; and when one of them expreſs'd ſome Fear to his Father, leſt his Son ſhould be too forward, and fall into the Snare of ſpiritual Pride, his Father replied, *Come, let him go on, he fears God and deſigns well, and I hope God will keep him and bleſs him.*

In the Life of Mr. *Philip Henry*, we are told, it was uſual with him to have ſome young Student with him in his Houſe, that was about to enter upon the Miniſtry, and they were helpful to him in inſtructing his Children: Among ſome others, I find the moſt Notice is taken of Mr. *William Turner*, as one of the firſt he had with him, he came thither in the Year 1668; it ſeems, he was born in the Neighbourhood, and was of *Edmund's-Hall* in *Oxford*, and was very many Years Vicar of *Walburton* in *Suſſex*, a very ſerious, laborious and uſeful Preacher; to whom, as Mr. *Henry* has obſerved, the World is obliged for his elaborate Hiſtory of all Religions, which he publiſhed in the Year 1695;

and ſince that, for that noble and uſeful Record of Remarkable Providences, which was only expected when Mr. *Matthew Henry* publiſhed his Father's Life, but has been ſince perfected and printed in Folio, and is a very acceptable Performance to a ſerious Reader, that loves to conſider the Work of the Lord, and the Operations of his Hands.

This Mr. *Turner*, while he was at *Broad-Oak*, was partly a Tutor to the Son, and partly a Pupil to the Father; he introduced Mr. *Matthew Henry* into Grammar Learning, but his Father carried him on in it; it was from his Father that he had the greateſt Advantages of his Education, both in Divine and Human Literature; under his Eye and Care he continued, till he was about eighteen Years old, growing up in Wiſdom and Goodneſs, and in Favour with God and Man.

Thus we have ſeen him paſſing thro' the firſt remarkable Stage of Life, eſcaping the uſual Follies and Vanities of Childhood and Youth, wiſely improving the Helps and Opportunities he enjoyed in the Day of *his Choice*, following hard after God, and exhibiting to all that knew him an early and a noble Specimen of eminent Piety and Uſefulneſs in the future Courſe and Paſſages of his Life; all his Friends had conceived great Hopes concerning him, and of thoſe Hopes none of them had any reaſon to be aſhamed.

And indeed he had ſomething in his very Conſtitution and Temper, that being ſo early ſanctified by ſpecial Grace, very much promoted his great Uſefulneſs. Tho'

Tho' he was but a weakly Child, as we have heard, yet as he grew up, he became very ſtrong and healthy, and had for near forty Years together a great ſhare of Health, and a Conſtitution fitted for the Labours to which it was devoted.

His natural Temper was very eaſy and chearful, he was on this Account a moſt deſirable Friend and Companion; his Conſcience was purified and pacified betimes, and his Duty was thereby rendred always pleaſant to him.

He had a very ready and clear Apprehenſion; he would as ſoon diſcern the Truth and the Bottom of any Caſe propoſed to him, as any Perſon that I ever knew; had a quick Turn of fine and proper Thoughts on every Subject and Occaſion; in Matters of Controverſy he would preſently come to the Hinge upon which the Argument turned, and with the leaſt ado or trouble to himſelf or others, would ſet the Matter in its proper Light.

He was of a lively active Spirit; he could not endure to be idle, and was the leaſt fond of any ſort of Diverſion, even when young, that I have ever known; his Buſineſs, and a free Converſation with his Friends, was his Diverſion; he wondered that any ſhould need other or better Recreation.

He had an happy Freedom and Preſence of Mind, tho' very remote from Pride and Self-Confidence; his Mind was well furniſhed, and his Integrity gave him a decent and generous Openneſs and Courage in Converſation; he was

neither puff'd up with a vain Conceit of himſelf, nor bound down with a ſlaviſh Diffidence; he had the Poſſeſſion of his own Thoughts, and a well-becoming Liberty of Expreſſing them on all Occaſions.

Every Body will own ſuch a Genius as this improv'd by a learned Education, and rightly diſpoſed and fixed by the Grace of God, muſt be an unſpeakable Advantage to him, it greatly fitted him for every good Work, and made all very eaſy to him.

CHAP. II.

His Preparations and excellent Qualifications for the Miniſtry; his Entrance upon it; his Ordination.

THE Advantages of Education which Mr. *Matthew Henry* had in his Father's Houſe, were ſo great and ſo peculiarly fitted to prepare him for the Miniſtry, that one cannot eaſily imagine what Reaſon there ſhould be for his going elſewhere; every one knows Mr. *Philip Henry* was an excellent Scholar, as well as an excellent Preacher; he was certainly poſſeſs'd of a rich Treaſure of all polite and uſeful Learning, both in Languages and in the Sciences; he had an admirable Way of communicating his Thoughts to others, he always did it with great Eaſe and Clearneſs, making every thing plain and pleaſant to the Learner; in the

Ac-

Account of his Life you are told, *That he taught his eldeſt Daughter the* Hebrew *Tongue when ſhe was but ſeven Years old, by an* Engliſh Hebrew *Grammar, which he compoſed on purpoſe for her, and that ſhe went ſo far, as to be able readily to read and conſtrue an* Hebrew *Pſalm.*

While he took care to give ſo extraordinary an Education to his Daughters, we may aſſure our ſelves he could not be wanting to his Son, an only Son, given up to the Service of the Lord Jeſus Chriſt, and one that was no leſs capable of Improvement, than deſirous of it. His Father neglected no opportunity to cultivate ſuch a Mind, he ſpared no Pains; and I have ſome reaſon to believe, few young Miniſters are better qualified for that Work when they enter upon it, than Mr. *Matthew Henry* was when he left his Father's Houſe; and it is no Diſparagement to his After-Studies, or to the Conduct of thoſe under whoſe Care he was placed, if I venture to ſay, the Helps he had for furniſhing himſelf in the Knowledge of Things Human and Divine in his Father's Houſe, contributed more to his Fitneſs for the Miniſtry, than all the Advantages he enjoyed in any other Place.

And that he was well pleaſed under his Father's Erudition, is very evident by that ſhort Hint he has given us in the Account of his Life, *Page* 101. where he ſays, Mr. *Philip Henry* had ſo great a Kindneſs for the Univerſities, and valued ſo much the mighty Advantages of Improvement there, that he adviſed all his Friends, who deſigned their Children for Scholars, to ſend them thither for many

many Years after the Change; but long Experience alter'd his Mind, and he choſe rather to keep his own Son at Home with him, than to venture him into the Snares and Temptations of the University.

And certainly in that Way of Education that his Father choſe for him, he not only eſcaped the Snares of the publick Univerſities, but made Advances in all uſeful Learning, equal to moſt that have been train'd up in thoſe famous Nurſeries of Science; which yet muſt be imputed to his uncommon Capacity and Diligence, and to that Bleſſing of God that always attended him.

He was very expert in the learned Languages, and eſpecially in the *Hebrew*, which had been made familiar to him from his Childhood; he never cared to make any Oſtentation of it, but he did not fail to make uſe of it in his Study of the Scriptures, which, from his firſt to his laſt, was his moſt delightful Imployment.

His wiſe and kind Father was willing to deny himſelf for his Son's Advantage; and being oblig'd often to be abroad preaching the Word, in ſeaſon and out of ſeaſon, to the plain poor Country People round about, he ſent his Son to *London* in the Year 1680, and placed him in the Family, and under the Care of that holy, faithful Miniſter Mr. *Thomas Doolittle*, who then lived at *Iſlington*.

There went with him a young Gentleman related to him, and moſt dearly beloved by him, Mr. *Robert Boſier*, who had lived ſome time with him at *Broad-Oak*; Mr. *Boſier* was ſome Years older than Mr.

Mr. *Matthew Henry*, but he did not think this his young Kinſman unworthy of his moſt intimate Friendſhip; there was a very manifeſt Suitableneſs in their Genius, their Temper and their Principles, ſuch as would not have failed to have recommended them each to other, though there had been no Relation between them; but when their Friendſhip was ſtrengthned by ſo many Bonds, it is not to be wondered, if they were very much endeared to each other, and ſo indeed they were: I never heard Mr. *Henry* mention his Couſin *Boſier* but with ſome diſtinguiſhing Mark of Affection; if you meet with his Name in any of Mr. *Henry*'s Papers, ſomething is added, that plainly enough ſhews his was ever freſh and precious to him.

Mr. *Boſier* had ſpent ſome time in *Oxford*, and had been a Commoner in *Edmund*'s Hall, but he choſe to leave that Place, and come into Mr. *Philip Henry*'s Family, and there continued for ſome Years, deſigning himſelf for the Service of the Lord Jeſus, in the Work of the Miniſtry.

Mr. *Matthew Henry* muſt needs promiſe himſelf great Satisfaction and Pleaſure in ſuch a Companion; it alleviated both his own Grief and his Parents at their parting, that he had ſo wiſe and ſo cordial a Friend to be with him when they were abſent. But God was pleaſed to deprive him in a little time of this his Friend, even when his Continuance with him ſeemed moſt deſirable; they had not been many Weeks together at *Iſlington* before Mr. *Boſier* was ſeized with a Fever, and in a few Days died of it, to the great Grief of all that knew him, but eſpecially of this his dear Kinſman

Kinſman and Collegue, who now ſeemed to have loſt the better half of himſelf. Mr. *Henry* the Elder gives this Account of him, *Mr.* Boſier *was a young Man of pregnant Parts, great Induſtry, and exemplary Serioufneſs and Piety, likely to have been an eminent Inſtrument of Good in his Day; his Friends and Relations promis'd themſelves much Comfort in him, but we know who performeth the Thing that is appointed for us, and giveth not an Account of any of his Matters.*

How long Mr. *Matthew Henry* continued with Mr. *Doolittle* after Mr. *Boſier*'s Death, I cannot tell; I am inform'd by the Reverend Mr. *Samuel Bury*, who was Contemporary with him there, that when Mr. *Boſier* died of that malignant Fever, the greateſt part of Twenty Eight Pupils that Mr. *Doolittle* then had with him, were viſited with the ſame Diſtemper, and ſeveral of them narrowly eſcaped with their Lives, of which Number he was one, pluck'd as a Brand out of the Fire; God had Mercy on him, and not on him only, but on many others, to whom God has made him a great Bleſſing; and tho' he is frequently ſtruggling with the Diſtempers incident to his weak and decaying Conſtitution, yet he hath obtained favour of the Lord to continue to this Day, *teſtifying to all Repentance towards God, and Faith in our Lord Jeſus Chriſt*; and we pray and hope, God will yet add many uſeful Days to his Life, that *he may attain to the Days of the Years of the Life of his Fathers in the Days of their Pilgrimage.*

Mr. *Bury* remembers very well, that when he was but a School-Boy, he was poſſeſs'd with a great Vene-

Veneration for the Family at *Broad-Oak*, *being*, as he ſays, *the moſt honourable and excellent for practical Religion in all thoſe Parts.* When Mr. *Matthew Henry* and he met at *Iſlington*, the Reſpect Mr. *Henry* had for Mr. *Bury*'s Father, that faithful, uſeful, aged Miniſter, and their being near Countrymen, engaged them in a ſtrict and familiar Friendſhip, which continued to the laſt.

Mr. *Bury* declares, *He was never better pleas'd while he was at Mr.* Doolittle's, *than when he was in young Mr.* Henry's *Company*; *he had ſuch a Savour of Religion always upon his Spirit, was of ſuch a chearful Temper, ſo diffuſive of all Knowledge, ſo ready in the Scripture, ſo pat in all his Petitions in every Emergency, ſo full and clear in all his Performances, abating that at firſt he had almoſt an unimaginable Quickneſs of Speech, which afterwards he corrected, as well for his own ſake, as for the benefit of others. He was,* ſays he, *to me a moſt deſirable Friend, and I love Heaven the better ſince he went thither.*

Mr. *Bury* obſerves, *That when they were at* Iſlington, *the Iniquity of the Times was ſuch, as to oblige Mr.* Doolittle *to remove to* Batterſea, *and ſoon after to diſperſe his Pupils into private Families at* Clapham, *to which Place he thinks Mr.* Henry *did not follow them.*

Another of Mr. *Henry*'s Fellow-Students, the Reverend Mr. *Henry Chandler* of *Bath*, in a very kind Letter which I have lately received from him, writes thus of Mr. *Henry*: *It is now 35 Years ſince I had the happineſs of being in the ſame Houſe with Mr.* Henry, *ſo that it is impoſſible I ſhould recollect the ſeveral Paſſages that fix'd in me ſuch an honourable*

rable Idea of him, that nothing can efface while Life and Reaſon laſts; this I perfectly well remember, that for ſerious Piety, and the moſt obliging Behaviour, he was univerſally belov'd by all the Houſe; we were, I remember, near 30 *Pupils when Mr.* Henry *grac'd and entertain'd the Family, and I remember not that ever I heard one of the Number ſpeak a Word to his Diſparagement; I am ſure it was the common Opinion, that he was as ſweet temper'd, courteous, and obliging a Gentleman as could come into an Houſe; his going from us was univerſally lamented.*

After he left Mr. *Doolittle*, he returned again to his Father's Houſe, purſuing his Studies with great Application, and eminently growing in Wiſdom and Grace; I take it to be about the time of his return to *Broad-Oak*, (for it was in the Year 1682.) that he drew up a Memorial of the Mercies he had received from God. I have already given you an Account of one which he made when he was but thirteen Years old; and now that ſeven Years more had been added to his Life, in which he had received many Tokens of the continued Kindneſs of God, he made his thankful Acknowledgment of them, and ſigned it with his own Hand, under the Title of *Mercies received.*

" 1. That I am endued with a Rational Im-
" mortal Soul, capable of ſerving God here, and
" enjoying him hereafter, and was not made as the
" Beaſts that periſh.

" 2. That having the Powers and Faculties, the
" Exerciſe of them has been no ways obſtructed
" by Frenzies, Lunacy, *&c.* but happily conti-

" nued

" nued in their primitive, nay happily advanc'd to
" greater Vigour and Activity.

" 3. That I have all my Senſes; that I was nei-
" ther born, nor by accident made Blind, or Deaf,
" or Dumb, either in whole or in part.

" 4. That I have a compleat Body with all its
" Parts; that I am not Lame or Crooked, either
" through the Original or Providential Want,
" Defect, or Diſlocation of any Part or Member.

" 5. That I was formed and curiouſly faſhion-
" ed by an all-wiſe Hand in the Womb, and there
" kept, nouriſhed and preſerved by the ſame gra-
" cious Hand till the appointed Time.

" 6. That at the Time appointed I was
" brought forth into the World, the living Child
" of a living Mother; and that though Means
" were wanting, yet he that can work without
" Means was not.

" 7. That I have been ever ſince comfortably
" provided for with Bread to eat, and Raiment
" to put on, not for Neceſſity only, but for Or-
" nament and Delight, and that without my Pains
" and Care.

" 8. That I have had a very great Meaſure of
" Health, (the Sweetneſs of all temporal Mercies)
" and that when infectious Diſeaſes have been
" abroad, I have hitherto been preſerved from
" them.

" 9. That when I have been viſited with Sick-
" neſs it hath been in meaſure, and Health hath
" been reſtored to me, when a Brother dear, and
" Companion as dear, hath been taken away at
" the ſame time, and by the ſame Sickneſs.

" 10. That

" 10. That I have been kept and protected " from many Dangers that I have been expos'd to " by Night and by Day, at Home and Abroad, " eſpecially in Journeys.

" 11. Thus I have had comfortable Accommo- " dation, as to Houſe, Lodging, Fuel, *&c.* and " have been a Stranger to the Wants of many " Thouſands in that kind.

" 12. That I was born to a Competency of E- " ſtate in the World, ſo that (as long as God " pleaſes to continue it) I am likely to be on the " giving, and not on the receiving Hand.

" 13. That I have had, and ſtill have Comfort " more than ordinary in Relations; that I am bleſt " with ſuch Parents as few have, and Siſters alſo " that I have reaſon to rejoyce in.

" 14. That I have had a liberal Education, ha- " ving a Capacity for, and been bred up to the " Knowledge of the Languages, Arts and Sci- " ences; and that through God's Bleſſing on my " Studies, I have made ſome Progreſs therein.

" 15. That I have been born in a Place and " Time of Goſpel Light; that I have had the Scrip- " tures, and Means for underſtanding them, by " daily Expoſitions and many good Books; and " that I have had a Heart to give my ſelf to and " delight in the Study of them.

" 16. That I have been hitherto enabled ſo to " demean my ſelf, as to gain a Share in the Love " and Prayers of God's People.

" 17. That I was in my Infancy brought with- " in the Pale of the viſible Church in my Bap- " tiſm.

* " 18. That

" 18. That I had Religious Education, the " Principles of Religion inſtill'd into me with my " very Milk, and from a Child have been taught " the good Knowledge of God.

" 19. That I have been endued with a good " meaſure of Praying Gifts, being enabled to ex- " preſs my Mind to God in Prayer, in Words of " my own, not only alone, but as the Mouth of " others.

" 20. That God hath inclined my Heart to de- " vote and dedicate my ſelf to him, and to his " Service, and the Service of his Church in the " Work of the Miniſtry, if ever he ſhall pleaſe " to uſe me.

" 21. That I have had ſo many ſweet and pre- " cious Opportunities and Means of Grace, Sab- " baths, Sermons, Sacraments, and have enjoyed " not only the Ordinances themſelves, the Shell, " but Communion with God, the Kernel.

" 22. That I have good Hopes, through Grace, " that being choſen of God from Eternity, I was " in the fullneſs of Time called, and that good " Work begun in me, which I truſt God will " perform.

" 23. That I have had ſome ſight of the Ma- " jeſty of God, the Sweetneſs of Chriſt, the Evil " of Sin, the Worth of my Soul, the Vanity of " the World, and the Reality and Weight of in- " viſible Things.

" 24. That when I have been in doubt I have " been guided, in Danger I have been guarded, " in Temptation I have been ſuccoured, under " Guilt I have been pardoned, when I have

" prayed I have been heard and anſwer'd, when
" I have been under Afflictions they have been
" ſanctified, and all by Divine Grace.

" 25. That I am not without Hopes, that all
" theſe Mercies are but the Earneſt of more, and
" Pledges of better in the Kingdom of Glory;
" and that I ſhall reſt in *Abraham*'s Boſom, World
" without End.

" 26. Laſtly, Thanks be to God for Jeſus Chriſt,
" the Fountain and Foundation of all my Mercies.
" *Amen, Hallelujah.*

Octob. 18. 1682.

Die natali. MATTHEW HENRY.

One may eaſily diſcern this Paper was only deſign'd by him, to be a Witneſs between God and his own Soul, and therefore he uſed a Freedom in the Acknowledgment of Mercy, beyond what he would have done in Publick. He was very remote from a *Phariſaical* vain-glorious Temper, it was never his Way to boaſt of his Gifts and Graces, but it became him to be ſenſible of what God had done for his Soul; and in ſo large and particular a Recital of the Mercies of God to him, thoſe of a Spiritual Nature could by no means be left out.

By this Memorial it appears, that at the Age of Twenty, he had made a very conſiderable Progreſs in the Knowledge of the Languages, Arts and Sciences, and that he had conſecrated himſelf and all his Studies to the Service of God and the Church, in the Work of the Miniſtry, if it ſhould pleaſe God to accept him, and make uſe of him

in

in it; and though after this he employed himſelf for ſome time in Studies of another Nature, yet we have no reaſon to think, he ever departed from this his purpoſe, of making the Miniſtry the Buſineſs of his Life.

Being now at his Father's Houſe, that Houſe of God and Prayer to which the good People in thoſe Parts uſed ſo often to reſort, he began to be very much taken notice of by them; his excellent affable Temper, his quick Apprehenſion, ſolid Judgment, and lively Affections in Religious Duties, endeared him to all his Father's Friends; they coveted his Company, and were delighted with it; he deſpiſed not the meaneſt of them; he was free and ready on all occaſions to Viſit them, to Pray with them, to Diſcourſe with them about their Spiritual Concerns, and he could do it very experimentally and affectionately, and with great acceptance, far beyond his Years.

His excellent Father, though for ſome Years after he was ſilenc'd he was very loath to give any Offence to the Publick Miniſtry, yet thought it his Duty to accept of the Indulgence which was granted by the King in the Year 1672; he threw open his Doors, and made his Neighbours welcome to partake of his Spiritual Things, they gladly accepted the Privileges offered them, and met together to worſhip God in a full Congregation; of theſe there were ſome Families of good Account, ſuch as Mr. *Lloyd* of *Bryn*, Mr. *Benion* of *Aſh*, Mr. *Henry*'s Kinſman, Mr. *Yates* of *Danford*, Mr. *Higginſon* and Mr. *Eddowes* of *Whitchurch*, and ſeveral others, Perſons of very good Judg-

ment, Temper and Converſation; theſe adhered to Mr. *Philip Henry*'s Miniſtry after the Indulgence was recall'd, and as they had a great Affection for Mr. *Matthew Henry* from his Childhood, ſo now when he was grown up, and had made ſuch Advances both in Divine and Human Knowledge, they were exceedingly pleas'd with his Company, they rejoyced to ſee ſuch a Son treading in the Steps of ſuch a Father, and hoped their Families would have cauſe to bleſs God for it; and he took great pleaſure in Converſing with them to the laſt, and his Memory is precious, and will be ſo to thoſe few of them that yet ſurvive.

There were other Families of eminent Note in the adjacent Parts where Mr. *Philip Henry* uſed to viſit, and his Miniſtry was highly valued by them, theſe were all very glad of his Son's Acquaintance and Converſation; in that one Pariſh of *Baſchurch*, about ten Miles from *Broad-Oak*, the Pariſh out of which that humble good Miniſter Mr. *Edward Lawrence* was ejected by the Act of Uniformity, there were ſeveral Families of Diſtinction that held faſt their Profeſſion, and gladly entertain'd the ejected Miniſters, not being aſhamed of their Chain, for which they deſerve a greater Honour than to be mentioned in theſe Memoirs.

It muſt not be forgotten, that ſuch Gentlemen as *Thomas Corbet* of *Stanwardine*, Eſq; *Rowland Hunt* of *Boreatton*, Eſq; *George Clyve* of *Walford*, Eſq; and Mr. *Harris* of *Preſcot*, had always a high Eſteem for Mr. *Philip Henry*, were glad to receive

ceive him into their Houſes, and to attend upon his Miniſtry whenever they had an opportunity for it; all theſe lived in the ſame Pariſh, and though they generally frequented the Place of publick Worſhip, where they had a ſober, judicious and peaceable Miniſter, the Reverend Mr. *Hudſon*, yet they had often Sermons preach'd in their own Houſes by the Nonconformiſts that lived near them, ſometimes on Week-Days, ſometimes on the Lord's-Day out of the time of publick Worſhip, and I have often ſeen ſome of Mr. *Hudſon*'s Family, his Wife and Children, preſent on ſuch Occaſions.

And here, though I foreſee I am like to incur the Reader's Cenſure, I cannot let paſs this occaſion of acknowledging the Goodneſs of God to my ſelf, in leading me into an Acquaintance with theſe worthy religious Families. It is now about 29 Years ago that Dr. *Joſeph Hanmer*, Rector of *Marwheil*, my Father's Friend, recommended me to the Friendſhip of Mr. *Corbet* of *Stanwardine*; I had then but juſt entred upon the Miniſtry, and had the opportunity of preaching ſometimes at the Chapel of *Cockſhut*, near Mr. *Corbet*'s Houſe; one Mr. *Lewis* a young Miniſter, that I think was ſome time in Mr. *Henry*'s Family, had been removed by Death from them, he had conformed, but remained a very ſerious, holy, humble Man, greatly beloved in the Family of *Stanwardine*, with whom he lived, and by them his Death was greatly lamented; he died very young, but ready and ripe for Heaven.

I had not preached long here, but Umbrage was taken by the Parſon of *Elſemere*, and Complaints made at the Spiritual Court, which made it adviſeable for me to deſiſt, but I continued for about two Years to be very much in thoſe Parts, ſometimes at *Stanwardine*, and ſometimes at *Boreatton*; and I have often recorded it as one of the greateſt Mercies of my Life, that I ever knew thoſe Families, in which I ſaw Religion in its Power and in its native Beauty, without Partiality, Affectation or Oſtentation. I met with the kindeſt and moſt friendly Treatment, I was greatly encouraged in the Service of God by what I obſerved in them, and by the Friendſhip into which they were pleaſed to admit me; there it was that I had the opportunity of being acquainted with Mr. *Philip Henry* and his Family, and with Mr. *Tallents* and Mr. *Bryan* of *Shrewsbury*, Mr. *Taylor* of *Wern*, and Mr. *John Owen*, then of *Oſweſtry*, and ſeveral others, Men of great Learning and eminent Holineſs.

The Providence of God has made a very great alteration in that Pariſh, and in ſome of thoſe Families that I have mentioned; they are not ſo with God as then they were, the Faſhion of this World paſſes away, ſome of them will be ready to ſay, *Call me no more* Naomai, *but call me* Marah; but yet I believe God has made with them and with theirs an everlaſting Covenant, ordered in all Things and ſure, in which they ſhall find all their Salvation and all their Deſire; although he makes them not to grow, God is not unrighteous to forget their Work and Labour of Love which they have

have ſhewed towards his Name; I believe there is Mercy in Store for them and their Poſterity after them.

Mr. *Matthew Henry* has told the World in the Account of his Father's Life, how intimate a Friendſhip there was between him and that learned and religious Gentleman, *Rowland Hunt* of *Boreatton*, Eſq; who married the Lady *Frances*, Daughter to the Right Honourable the Lord *Paget*, an excellent Perſon, a great Ornament and Bleſſing to the Family; Mr. *Philip Henry* was eſteemed by this Family as their Paſtor, he uſed once a Quarter to ſpend the Sabbath with them, and adminiſter the Lord's Supper to them, and to their Children with them.

To this Family Mr. *Matthew Henry* frequently reſorted after he firſt came down from *London*, and here he was always very acceptable and welcome. Mr. *Hunt* was ſo well appris'd of his great Capacity for yet further Improvements, that he adviſed his Father to let him return to *London* again, and enter himſelf in one of the Inns of Court, and ſpend ſome time in the Study of the Law. I do not think it was Mr. *Hunt*'s Purpoſe in this, to draw him off from his Deſign of being a Miniſter, but the Times were then very dark; he was young, had Time enough before him to mix that with his other Studies; the Knowledge of the Law would not only be convenient for one that was Heir to an handſome Eſtate, but might be of uſe for the better underſtanding the Nature of the Divine Law and Government, and the forenſick Terms ſo much uſed in the Ho-

ly Scriptures, and in other Divinity Books both Ancient and Modern.

Mr. *Hunt*'s Advice was approved of both by the Father and the Son, and accordingly Mr. *Matthew Henry* went to *Grays-Inn* towards the latter end of *April*, in the Year 1685. And though ſometimes the Diſcouragement of the Times made him a little doubtful, yet he did not depart from his Purpoſe of making Divinity his principal Study and Buſineſs. I find about this time ſome of his Friends and very near Relations could not help diſcovering their Fears, leſt he ſhould now be taken off from the thoughts of the Miniſtry, they conſider'd he was now engaging himſelf into a new ſort of Acquaintance, and entring into a Society of Men, where there are not many that have a true Senſe of the Nature and Dignity of the Miniſterial Office; they could not be without ſome apprehenſions, that he might find his own Mind gradually alienated from a Work ſo little eſteemed by Men, who have generally the Advantages of Birth, Learning and Wit to give their Sentiments the greater Efficacy, and it muſt be owned to a Mind leſs firm and fixed than his, it might have given the Turns which they feared, and we have many Inſtances where it has done ſo.

But his Heart was bent for God, and eſtabliſhed betimes by Divine Grace, as it was his Happineſs to fall into the Acquaintance of ſeveral young Gentlemen in *London*, that were then Students of the Law, very exemplary for their Sobriety, Diligence, Religion and good Temper; and

and as the like Qualifications in him, led him to deſire their Company, ſo they ſoon diſcerned that in him, that made them very gladly to admit him into their moſt intimate Converſation.

Several of theſe Gentlemen are ſtill living, ſome are dead, none will think themſelves or their Relations diſhonoured, by being reckoned among the Friends of Mr. *Matthew Henry*; Mr. *Turner* of *Canterbury*, Mr. *Edward Harley*, Mr. *Dunch*, Mr. *Birch*, Mr. *Edward* and Mr. *Gilbert Horſeman*, were the Perſons whoſe Friendſhip Mr. *Henry* highly valued; he often mentions them with great Reſpect and Honour, and their mutual Friendſhip continued to the laſt.

Here he went on in his uſual Diligence, improving his Time by cloſe Study, and diligent Reſearches into the Nature of the Divine and Human Laws; he loved to look into the Body of the Civil Law, and did not neglect to acquaint himſelf with the Municipal Laws of his own Country; his Proficiency was ſoon obſerved, and it was the Opinion of thoſe that converſed there with him, that his great Induſtry, quick Apprehenſion, good Judgment, tenacious Memory, and ready Utterance, would have render'd him very eminent in the Practice of the Law, if he had betaken himſelf to it as his Buſineſs; but he was true to his firſt and early Reſolution, and therefore while he was at *Grays-Inn*, he not only promoted Social Prayer and Religious Conference with his particular Friends, but would ſometimes expound the Scripture to them; and when he left them, he bid them Farewel in an excellent lively Diſcourſe

from

from 2 *Theſ.* ii. 1.—*By the coming of our Lord Jeſus Chriſt, and our gathering together to him*, the Hope of that bleſſed ἐπισυναγωγὴ he recommended to himſelf and them as their greateſt Comfort now they were parting one from another.

What a ſerious Senſe and Savour of Religion he retained while he was in the Inns of Court, will appear by a Letter he wrote from thence to his dear and loving Friend, Mr. *George Illidge* of *Nantwich*, dated *March* 1. 1686, which is as follows.

DEAR FRIEND,

'I Think I remember when I laſt ſaw you, 'I partly promiſed to write to you from 'hence, which I doubt I ſhould either have forgot, 'or deferr'd the Performance of, had I not been 'lately minded of it in a Letter from one of my 'Siſters; and now I have put my Pen to Paper to 'perform my Promiſe, what ſhall I write? 'News we have little or none conſiderable, and 'you know I was never a good News-monger, 'and to fill a Letter with idle impertinent Com-'pliments, is very uſeleſs, and will paſs but ill in 'the Account another Day; for ſure if idle 'Words muſt be accounted for, idle Letters will 'not be left out of the Reckoning. What if I 'ſhould therefore (having no other Buſineſs at 'preſent) give you a few ſerious Lines, which 'may perhaps be of ſome ſpiritual Advantage 'to your Soul. I have been lately thinking of 'ſome great Scripture Truths or Principles; the 'firm practical Belief of which, would be of great

'Uſe

'Uſe to a Chriſtian, and have a mighty Influence 'upon the right ordering of his Converſation, and 'they are ſome ſuch as theſe:

'1. That *all Things are naked and open unto him with whom we have to do*, Heb. iv. 13. A firm Belief of 'God's all-ſeeing Eye always upon us, wherever 'we are, and whatever we are doing, would be 'a mighty Aweband upon the Spirit, to keep it 'ſerious and watchful; dare I omit ſuch a known 'Duty, or commit ſuch a known Sin while I am 'under the Eye of a juſt and holy God, who hates 'Sin, and cannot endure to look on Iniquity? 'Twas a ſignificant Name which *Hagar* gave to 'the Well where God appeared unto her, *Gen.* 'xvi. 14. *Beer-lahai-roi*, the Well of him that lives 'and ſees me; for ſhe ſaid, *Verſ.* 13. *Thou God 'ſeeſt me.* This would be a very ſeaſonable 'Thought, when we are entring either into Duty 'or into Temptation, to lift up our Heart in theſe 'Words, *Thou God ſeeſt me*; and therefore let 'Duty be carefully done, and Sin carefully avoid-'ed, conſidering that he who ſees all now, will 'tell all ſhortly before Angels and Men, in the 'Day *when the Secrets of all Hearts ſhall be made ma-'niſeſt*, Luke xii. 2.

'2. That our Adverſary, the Devil, *as a roaring 'Lion, goes about continually, ſeeking whom he may 'devour*, 1 Pet. v. 8. We do not ſee him, and 'therefore we are apt to be ſecure; but certainly 'it is ſo, and therefore we ſhould never be off our 'Watch; what Folly is it for us to be ſlumbering 'and ſleeping, while ſuch a cruel crafty Enemy is 'waking and watching, and ready to do us a Miſchief?

'Miſchief? You know when *Saul* ſlept, he loſt 'his Spear and his Cruſe of Water; many a 'Chriſtian has loſt his Strength and Comfort by 'ſleeping.

'3. That *the Grace of God which bringeth Sal-'vation, teachethus to deny Ungodlineſs and World-'ly Luſts, and to live ſoberly, righteouſly and godlily,* 'Titus ii. 11, 12. That the Goſpel, as it is a Goſ-'pel of Grace, requires a holy Converſation: 'Chriſt died to ſave his People *from* their Sins, 'not *in* their Sins; the Goſpel hath its Commands 'as well as its Promiſes and Privileges, and there-'fore there is ſuch a thing as a Goſpel-becoming 'Converſation, *Phil.* i. 27, living up to Goſpel 'Love as well as Goſpel Light.

'4. That *Jeſus Chriſt died to deliver us from 'this preſent evil World,* Gal. i. 4. We are apt to 'think Chriſt died to deliver us only from Hell, 'and if that be done we are well enough; no, Chriſt 'died to deliver us from this World; ſo if our 'Hearts are glued to preſent Things, and our Af-'fections fix'd upon them, we do directly thwart 'the great Deſign of our Lord Jeſus Chriſt in 'coming to ſave us.

'5. That *we are not under the Law, but under 'Grace,* Rom. vi. 14. This is a mighty Encourage-'ment to us to abound in all manner of Goſpel Obe-'dience, to conſider that we are not under the Law 'that required perſonal perfect Obedience, and 'pronounced a Curſe for the leaſt Failure, but un-'the Covenant of Grace, which accepts the wil-'ling Mind, and makes Sincerity our Perfection; 'what a ſweet Word is Grace! what a Savour

'doth

'doth it leave upon the Lips! and to be under 'Grace, under the ſweet and eaſy Rule of Grace, 'how comfortable is it!

'6. That the Soul is the Man, and that Condi- 'tion of Life is beſt for us that is beſt for our Souls; 'it fares with the Man, as it fares with his Soul; 'he is the truly healthful Man, whoſe Soul pro- 'ſpers and is in Health; he is the truly rich Man, 'not who is rich in Houſes, Land and Money, but 'who is rich in Faith, and an Heir of the King- 'dom. Thoſe are our beſt Friends that are Friends 'to our Souls, and thoſe are our worſt Enemies 'that are Enemies to our Souls; for the Soul is the 'Man, and if the Soul be loſt all is loſt.

'7. That *we have here no continuing City*, Heb. 'xiii. 14. That we are in this World as in an 'Inn, and muſt be gone ſhortly; why ſhould we 'then conform ourſelves to this World, or cum- 'ber ourſelves with it, ſhould we not then ſit 'looſe to it, as we do to an Inn? And what if 'we have but ill Accommodation, it is but an 'Inn, it will be better at home; if our Lodging 'here be hard and cold, it is no great matter, our 'Lodging in our Father's Houſe will be ſoft and 'warm enough.

'8. That *every Man at his beſt Eſtate is altogether* '*Vanity*, Pſal. xxxix. 5. We ourſelves are ſo, 'and therefore we muſt not dote on any Tem- 'poral Enjoyments; we carry our Lives as well 'as our other Comforts in our Hands, and know 'not how ſoon they may ſlip through our Fingers; 'every one is Vanity, therefore ceaſe from Man, 'from fearing him and from truſting in him.

'9. That

'9. That *God ſhall bring every Work into Judg-*
'*ment, with every ſecret Thing, whether it be Good*
'*or Evil*, Eccl. xii. 14. That every Man muſt
'ſhortly give an Account to God; the ſerious
'Thoughts of this would engage us to do no-
'thing now which will not paſs well in our Ac-
'ounts then.

'10. That *the Ways of Sin is Death; but the*
'*Gift of God is Eternal Life, through Jeſus Chriſt*
'*our Lord*, Rom. vi. 23. Heaven and Hell are
'great Things indeed, and ſhould be much upon
'our Hearts, and improved by us as a Spur of
'Conſtraint to put us upon Duty, and a Bridle
'of Reſtraint to keep us from Sin; we ſhould
'labour to ſee Reality and Weight in Inviſible
'Things, and live as thoſe that muſt be ſome-
'where for ever; ſee Hell the Wages and due
'Deſert of Sin, and Heaven the free Gift of God
'through Jeſus Chriſt.

'Many other ſuch Truths might be mention-
'ed, which thoſe that are acquainted with the
'Scriptures, and with their own Hearts, need
'not be directed to; it would be of uſe to a
'Chriſtian to take ſome one ſuch Truth into his
'Mind in the Morning, and upon Occaſion in
'the Day, to be thinking frequently of it, and
'to ſay, *This is the Truth of the Day; this is to*
'*be an Anſwer to this Day's Temptations; this is to be*
'*a Spur to this Day's Duties; and this is to be the*
'*Subject of this Day's Meditation, and of this Day's*
'*Diſcourſe, as we have Opportunity:* I am apt to
'think ſuch a Courſe would be very beneficial;
'hereby a good Stock of Truths might be treaſur-

'ed

'ed up againſt a Time of Need, and we might 'be able to bring forth Things new and old for 'the Benefit of others; for certainly it is our Duty, 'as we have Ability and Opportunity, to help our 'Friends and Neighbours in their ſpiritual Ne-'ceſſities, to ſtrengthen the Weak, confirm the 'Wavering, direct the Doubting, and comfort the 'Feeble-minded, to ſay to them that are of a fear-'ful Heart, be ſtrong.

'Diſcourſe to this Purpoſe, how profitable 'would it be both to ourſelves and others, 'and how much better would it paſs in our Ac-'count another Day, than a great deal of that 'vain impertinent Talk which fills up the Time 'of too many Profeſſors when they come together, 'and I fear it is a Fault more acknowledged than 'amended.

'I remember to have read, that when the famous 'Biſhop *Uſher* and Dr. *Preſton*, who were inti-'mate Friends, were talking together, after much 'Diſcourſe of Learning and other Things, the Bi-'ſhop would ſay, *Come, Doctor, one Word of Chriſt 'now before we part:* Chriſtians that owe their All 'to Chriſt, ſhould be often talking of him; and 'ſurely thoſe that know the Worth of Souls, can-'not but be concerned for their ignorant careleſs 'Neighbours; which Concernedneſs ſhould put 'us upon doing all we can to help them out of 'that Condition; and if there be any that are 'asking the Way to *Zion*, with their Faces thither-'ward, pray tell them the Way. Tell them,

'1. There is but one Gate into this Way, and 'that is the ſtraight Gate of ſound Converſion.

'2. Tell

'2. Tell them that the Way is narrow, that there 'is not Elbow-room for their Luſts, let them 'know the worſt of it; and that thoſe that would 'be good Soldiers of Chriſt muſt endure Hard-'neſs.

'3. Tell them, notwithſtanding this, it is a 'Way of Pleaſantneſs, it gives ſpiritual, though it 'prohibits ſenſual Pleaſures.

'4. Tell them there is Life Eternal at the 'End, and let them be aſſured that one Hour of 'Joy in Heaven, will make 'em amends for an 'Age of Trouble upon Earth; one Sheaf of that 'Harveſt will be Recompence enough for a Seed-'neſs of Tears, *Pſal.* cxxvi. 5, 6.

'I am at preſent ſomewhat indiſpoſed, and have 'written confuſedly, and therefore I would have 'you keep it to yourſelf; I hope you will not 'forget me at the Throne of Grace, for I have 'need of your Prayers; give my affectionate Re-'ſpects to your Wife and Mother and Siſter; to 'Mrs. *Elizabeth Wilſon*, who, I take for granted, 'is with you; to Mr. *Hopkins*, my Aunt *Bur-'roughs* and *Richard Gill*, and all the reſt of my 'very good Friends, if with you, as if particular-'ly named. I have nothing more to add, but to 'commend you all to God, and to the Word of 'his Grace, which is able to build you up, and 'to give you an Inheritance among all them that 'are ſanctified. I am

Your real Friend,

MATTHEW HENRY.

† 'P. S.

'*P. S.* I wrote to Mr. *Wilſon* a Fortnight ago, 'but have heard nothing from him.

This Letter you ſee was not deſigned by Mr. *Henry* to be communicated to any, much leſs to be made thus Publick; but tho' he complains of writing in Confuſion, being indiſpoſed, I think it worth any ones Peruſal, as it contains in it a Chain of great and good Principles, and a ſerious Call to the neglected Duty of Chriſtian Converſe; you may diſcern in it the Frame of his own Spirit, and what he had moſt at Heart in the Days of his Youth, and in the midſt of that polite Converſation he then enjoyed; one may ſee how wiſe and faithful a Friend he was, and how well worth the while it was to keep up a Correſpondence with him.

That Mr. *Wilſon*, whom he mentions in the Poſtſcript, was that dear and intimate Friend and Brother of his, and I muſt ſay of mine too, that ſpent his four laſt Years at *Warwick*, Son to the learned and judicious Author of the Treatiſes called *Nehuſhtan* and *Judicium Diſcretionis*, &c. He was not inferior to his Father either for Gifts or Graces, the moſt beautiful Mind and Temper in one of the moſt comely Perſons that I ever knew; he was born in *Cheſter* the ſame Year with Mr. *Henry*; he was educated at *London* with Mr. *Thomas Row*; lived for ſome Time afterwards in Mr. *Philip Henry*'s Houſe; was the firſt Miniſter of the Presbyterian Denomination in *Warwick*; died of a Conſumption in his 32d Year, but did more Service for God and the Souls of

Men in that ſhort Term of Life, than many, even good Men, have done in twice that Number of Years; and having laid ſuch a Foundation of ſerious Religion in *Warwick*, as I hope will ſtill abide, he went to Heaven in full Aſſurance and a holy Triumph, never to be forgotten by thoſe of us that were Eye-witneſſes of the End of his Converſation.

The ſame Year that this Letter to Mr. *Illidge* bears date, I had the Opportunity of going to *London* with my worthy Friend Mr. *Corbet* of *Stanwardine*, who took up his Son, and entered him at *Grays-Inn*; then it was that I firſt ſaw Mr. *Henry*: Mr. *Corbet* ſent his Servant to acquaint him that he was come to Town, and Mr. *Henry* immediately came to wait on him at his Inn in *Fetter-Lane*, and was very ready to adviſe or aſſiſt him in every thing relating to his Son, a young Gentleman of very pregnant Parts, who by the Bleſſing of God might have been a great Support to the Family, but was taken away by the Small-Pox, not long after he had put on his Barriſter's Gown.

What I had heard of Mr. *Henry* in thoſe two Families of *Boreatton* and *Stanwardine*, had made me very deſirous to be favoured with his Acquaintance, into which I found it no difficult thing to be admitted; I was much with him at *Grays-Inn*, and extremely pleaſed with his ingenious and inſtructive Converſation.

During his Continuance at *Grays-Inn*, he ſeldom fail'd to write twice a Week to his Father, and heard once a Week from him; in all his Let-

Letters, he is full of Expreſſions of Affection and Duty to his good Parents, and moſt tender Reſpect to his Siſters; he uſed to give his Father an Account of all remarkable Occurrences, which he did with great Judgment and Exactneſs, and yet with all the Caution the Difficulties of thoſe Times required; but that which ever had a conſiderable Room in his Letters, was an Account of the Sermons he heard both on the Lord's-Day and Week-Days, from the moſt celebrated Preachers about the Town; among whom he ſeemed to be beſt pleaſed with Dr. *Stillingfleet*, then at St. *Andrews Holbourn*, for his ſerious practical Preaching, and with Dr. *Tillotſon*'s Lectures at *Lawrence Jury*, for the admirable Sermons preached againſt Popery; he always mentioned the Texts they preached upon, and gave a ſhort Scheme of their Sermons.

But tho' he bleſſed God for ſuch Helps, he complains very ſenſibly of the want of thoſe Opportunities he uſed to have in his Father's Houſe, the heavenly Manna, as he often calls it, his *Broad-Oak* Sabbaths, and expreſſes his earneſt Deſires to be reſtored to the Enjoyment of thoſe Privileges, which had been more beneficial to his Soul, than any thing he met with in *London*, though he attended upon the beſt Men and Means that were then to be found.

In the Month of *June* 1686, he came down from *London* to *Broad-Oak*, and ſtayed ſome Months in the Country, and there he ſoon made it appear, that his Study of the Law, and his *London* Converſation had not drawn his Heart away from the

Study of the Scriptures, or his Deſigns for the Miniſtry; he now began to preach pretty often as a Candidate for that Work, and every where met with great Acceptation and Encouragement.

About that Time it was that he went for ſome Days to *Norwich*, towards that dear and intimate Friend of his, Mr. *George Illidge*, of whom mention has been already made; this young Man (for he was then very young) was ſingled out by Divine Grace from his Father's Houſe, where he had not enjoyed much Help for his Soul; he frequented the Miniſtry of Mr. *Philip Henry*, and very much improved by it; his Seriouſneſs and Zeal made him always very welcome at *Broad-Oak*, and procured him great Reſpect from all the Family; he was very forward to promote Religion among his Neighbours, after he had felt the Power of it in his own Soul: He invited Mr. *Henry* to come and ſpend ſome Days with him at *Nantwich*, which he readily complied with, and preached every Night to a conſiderable Company; ſome Perſons that had lived very looſe and profligate Lives, attended through Curioſity, and were very much ſtartled at what they heard. One Inſtance given is very remarkable: Mr. *Matthew Henry* preached the laſt Evening from *John* xxxvii. 22. *With God is terrible Majeſty*; Mr. *Illidge* ſaw one Man there, that had been very notoriouſly wicked, and went the next Morning to his Houſe to ſee what Impreſſions the Word had made, and found the Man and his Wife all in Tears, the Man under great Convictions of Sin and Senſe

Senſe of his miſerable State, the Woman wept to ſee her Husband weep; as ſoon as he could ſpeak, he told Mr. *Illidge* what Work the Word of God had made in his Conſcience, and what dreadful Apprehenſions of the Majeſty and of the Wrath of God he had been under that Morning; his kind Neighbour gave him the beſt Advice he could, told him, that notwithſtanding his dreadful Apprehenſion of his State, it was now more hopeful than ever, that he hoped theſe Tears and Trouble were in order to Comfort, but yet told him plainly the Danger there was, leſt his wicked Companions ſhould either entice him or reproach him into their Company and Ways again, and then his State would be worſe than before; this he endeavoured to warn him againſt, and prayed with him and left him, and preſently ſent an account of it to *Broad-Oak*, and deſired Directions from thence, how to deal with this poor convinced Sinner: The Man went on under a great Concern about his eternal State, taught his Wife to read, ſet up Prayer in his Family, went often with Mr. *Illidge* to *Broad-Oak*, and after ſome Time was admitted to the Lord's Supper; there appeared a great Change in him; he would ſometimes ſpeak of the Joy he felt in his Soul at the remembrance of what God had done for him; thus it continued for ſome Years; his Wife in the mean Time died, to all appearance, a very good Chriſtian; he afterwards was guilty of very ſad Backſlidings, from which it does not appear that he is recovered to this Day. His Soul's Friends long to ſee him remembring from whence he

is fallen and repenting, and doing his firſt Works; *Chriſt was ſent for the Fall and for the Riſing again of many in* Iſrael.

This Succeſs that God gave to young Mr. *Henry*'s Preaching, fully determined him to make it his Buſineſs; and henceforward he omitted no opportunity that offered itſelf of doing Good to Souls; and about this Time ſome occaſion led him to *Cheſter*, where the good People having heard of him, invited him to preach to them in the Evening, the Liberty being not yet granted; he readily conſented to it, and for two or three Evenings together he preach'd at the Houſe of Mr. *Henthorne* the Sugar-Baker, and at two other Houſes, and then it was that he contracted an Acquaintance with ſome of the moſt eminent Diſſenters in *Cheſter*, which laid the Ground-work of his great Uſefulneſs among them for ſo many Years.

This Specimen they had received of Mr. *Matthew Henry*'s Miniſterial Gifts, made them earneſtly deſirous to have him for their Miniſter, they having loſt about two Years before two faithful aged Miniſters, Mr. *Cook* and Mr. *Hall*. Mr. *Harvey*, another Miniſter advanced in Years, ſtill lived among them, and preached very privately, but all thoſe that belonged to Mr. *Cook* and Mr. *Hall* had not joyned with him in conſtant Communion.

Some of theſe hearing that there was a Diſpoſition in the Government to grant Indulgence to the Diſſenters, went over about the latter end of that Year to *Broad-Oak*, to ſollicite Mr. *Matthew Henry*,

Henry, if Liberty ſhould be granted, to come and ſettle among them; he was then in the 25*th* Year of his Age, determined for the Miniſtry, and thought there was the Voice of Providence in it; and having adviſed with his Father about it, he gave them ſome encouragement to expect a Compliance with their Deſire, always provided Mr. *Harvey* would give his Conſent to it, but at the ſame time told them, *He was very ſpeedily to return to* London, *and muſt reſide there for ſome Months.*

They were willing to receive him upon his own Terms, and in his own Time; he went up to *London* accordingly, with the only Son of his worthy Friend Mr. *Hunt* of *Boreatton*, they ſet out the 24*th* of *January* 1686-7, and at *Coventry* met with the News, that there had been a great Fire at *Grays-Inn*, where Mr. *Henry* had a Chamber, and in the ſame Place, *Holborns* Court, while the Gentlemen were at the Revels; on which he writes from thence to his Father, *I expect the ſmall Effects I have there are all loſt*, but at his Arrival at *London* found, that by the Care of his Chamber-Fellow moſt of them were ſaved.

The firſt moſt material News he heard in *London* was, that the King had impowered ſome Gentlemen to grant out Licenſes directed to my Lords the Biſhops and their Officers, to the Judges, Juſtices, and all others whom it may concern. The Licenſes were to this effect, *That the King's Pleaſure is, that the ſeveral Perſons* (*named in a Schedule annexed*) *be not proſecuted or moleſted*, 1. *For not taking the Oaths of Allegiance and Supremacy*: *Or* 2. *upon the Prerogative Writ for* 20 l. *a Month*, *or up-*

on Outlawries, or Excom. capiend. *for the ſaid Cauſes: Or* 3. *for not coming to Church: Or* 4. *for not receiving the Sacrament: Or* 5. *by reaſon of their Conviction for Recuſancy or Exerciſe of their Religion, a Command to ſtay Proceedings already begun for any of the Cauſes aforeſaid.* The Price of one of theſe Licenſes was 10 *l.* for a ſingle Perſon, but if ſeveral joyned, the Price was 16 *l.* and eight Perſons might joyn in taking out one Licenſe.

There were not very many Diſſenters that took out theſe Licenſes, but the Diſpoſition of the Court being ſufficiently underſtood thereby, many of them began to meet publickly; in the latter end of *February*, Mr. *Henry* writes to his Father, *That Mr.* Faldo, *a worthy Miniſter of the Congregational Perſwaſion, had preached publickly in Mr.* Sclater's *Meeting-Houſe in* Moor-Fields. *both Morning and Afternoon, to many hundreds of People, who were much pleaſed at the reviving of the Work.*

Theſe Openings of a Door of Liberty, made Mr. *Henry*'s Friends at *Cheſter* often put him in mind of their Expectations, and he was not leſs mindful of his Engagements to them, though ſometimes he had ſome queſtionings in his own Mind, whether he had done wiſely in engaging himſelf to them? And when his Reſolutions for the Miniſtry were generally known in *London*, the Reverend and Learned Mr. *Woodcock* came to him, and told him, *He was deſirous to engage him in a Lecture which was a ſetting up chiefly for young Perſons*; but he with Modeſty and Thankfulneſs declined that Offer, and ſaid, *He thought his Service might be moſt wanted in the Country,*

and

and might be more ſuitable there than in or about the City.

He now began ſeriouſly to weigh the Buſineſs of Ordination, and deſired the Counſel and Aſſiſtance of ſome Miniſters about it, to whom he was beſt known; Mr. *Tallents* was not then gone down again to *Shrewsbury*, and Mr. *James Owen* was come up occaſionally from *Oſweſtry* to *London*, and it was a great Comfort to him, that he had ſuch cordial Friends as they were, and Perſons that had known him from his Childhood, to conſult with on an Occaſion of ſo ſolemn a Nature, and he had all poſſible Encouragement from them to go on with his Deſign.

He addreſſed himſelf to this Duty with all Seriouſneſs. I find among his Papers a Diſcourſe, I ſuppoſe, intended chiefly for his own uſe, about devoting one's ſelf to the Miniſtry, from 1 *Tim.* iv. 15. *Give thy ſelf wholly to them*, in which he ſtates the Nature and the ſeveral Parts of the Miniſterial Work, and what it is for a Man to give himſelf wholly to them, ἐν τούτοις ἴσθι, *to be wholly in them.*

Having thus counted the Coſt, and wiſely weighed the Work that he was taking upon him, he proceeds to enquire into his own Soul, the Diſpoſitions and Deſigns of his Heart as to the Word of the Miniſtry, and in this he was very ſtrict and particular, as one that was afraid of being deceived; this Paper bears the Title of *Serious Self-Examination before Ordination*; and it begins thus:

'That

'That it is very requiſite for a Man to examine 'himſelf ſeriouſly at ſuch a time, will readily be 'granted by thoſe that conſider the Nature of the 'Ordinance, and of that Work into which it is a 'ſolemn Entrance.

'*Search me, O God, and know my Heart, try me* '*and know my Thoughts, and ſee if there be any wick-* '*ed Way in me, and lead me in the Way everlaſting.*

'It is worth the while for a Man at ſuch a 'time deliberately to ask himſelf, and having ask- 'ed, conſcientiouſly to anſwer the ſix following 'Queſtions.

'*Queſt.* 1. What am I?

'This is a needful Queſtion, becauſe in Ordi- 'nation I give up myſelf to God in a peculiar 'manner, and will God accept the Torn, and the 'Blind, and the Lame? Surely no; the Sacrifice 'muſt be ſearch'd before it was offer'd, that it 'might be ſure to fit its end. Now though the 'Truth of Grace be not perhaps neceſſary to the '*Eſſe* of a Miniſter, (for *Judas* himſelf was an 'Apoſtle) yet it is neceſſary to the *bene eſſe*, a Man 'cannot be a good Miniſter without it, and there- 'fore come, my Soul, let us enquire what am I? 'and let the enquiry be ſtrict and ſerious, for a 'Miſtake here is fatal.

'1. Have I ever been inwardly convinc'd of 'the loſt and undone Condition in which I was 'born, that I was by Nature a Child of Wrath, 'even as others? Did I ever ſee my ſelf wallow- 'ing in my Blood, in a forlorn, out-caſt, helpleſs 'State, loſt and ruin'd for ever without Chriſt?

'2. Was

'2. Was I ever deeply humbled before the Lord 'for the Original Sin that I was born in, and the 'numberleſs actual Tranſgreſſions in Heart and 'Life that I have been guilty of? Hath Sin been 'bitter to my Soul, hath my Heart been broken 'for it, and hath my Sorrow been of the right 'kind, hath the ſight of a broken Saviour broken 'my Heart?

'3. Have I ſincerely cloſed with the Lord Je-'ſus Chriſt, by a true and lively Faith, taken him 'to be mine, and reſigned up my ſelf to him to 'be his? Have I accepted of Chriſt upon Goſpel 'Terms, to be my Prince to rule, and Saviour to 'ſave me? Have I renounc'd all others, and re-'ſolved to cleave to the Lord Jeſus Chriſt, let 'what will come? Is Chriſt precious to me, is 'he dearer to me than any thing in the World 'beſides? Could I be freely willing to part with 'all for Chriſt, and count every thing but loſs 'that I may win Chriſt?

'4. Have I a real hatred of every Sin, in my 'ſelf as well as in others? Have I no beloved 'Luſt which I would have ſpared, no darling 'Corruption which I would have to remain un-'mortified? Doth Sin appear Sin in my Eyes, and 'can I ſay with *David, that I hate every falſe way?* 'Are the Remainders of indwelling Corruption a 'burthen to me, do I long to be rid of Sin, are 'my Reſolutions ſincere and my Endeavours ſe-'rious againſt Sin, and all Appearances of it, and 'that becauſe it is againſt God?

'5. Have I a real love to Holineſs? Do I preſs 'after it, and earneſtly deſire to be more holy,

'uſing

'uſing holy Ordinances for this end, that I may be 'made thereby more and more holy? Am I fond 'of holy Ordinances and holy People, and that 'becauſe they are holy? Have I a real value for 'Holineſs where ever I ſee it? Do I delight in 'God's holy Word, and that becauſe it is holy? 'Do I call the holy Sabbath a delight, and that 'becauſe it is holy? Do I love the Brethren be-'cauſe they are holy, and love them the better 'the more holy they are? Do I long to be made 'perfect in Holineſs in that other World?

'To theſe weighty Queſtions my poor Soul '(though compaſſed about with manifold Weak-'neſſes, Wants and Corruptions) doth, as in the 'Preſence of God, the Searcher of Hearts, give in 'a comfortable Anſwer, and if there be the Signs 'and Characters of true Grace, I truſt my Heart 'doth not deceive me, when it tells me, I have 'ſome Sparks of it, though ſwimming in a Sea 'of Corruption: *But who am I, O Lord God, and 'what is my Houſe, that thou haſt brought me hither-'to? And yet as if this had been but a ſmall thing, 'thou haſt ſpoken concerning thy Servant for a great 'while yet to come: And is this the manner of Man, 'O Lord God!*

'*Queſt.* 2. What have I done?

'This is alſo a needful Queſtion, that ſearching 'and examining what hath been amiſs, I may re-'pent of it, and make even Reckonings in the 'Blood of Chriſt, that I may not come loaded 'with old Guilt to put on a new Character, eſ-'pecially ſuch a Character as this; *Aaron* and his 'Sons muſt offer a Sin-Offering to make Atone-

'ment

'ment before they be conſecrated, *Lev.* viii. 34.
'For he that comes near to God under Guilt of
'Sin unrepented of, comes at his Peril, and the
'nearer the more dangerous.

'And therefore, O my Soul, what have I done?
'My Soul cannot but anſwer, I have ſinned, I
'have perverted that which is right, and it hath
'not profited me. And in a ſerious Reflection I
'cannot but obſerve,

'1. What a great deal of precious Time I have
'trifled away and miſpent in Folly and Vanity,
'and Things that do not profit. Time is a pre-
'cious Talent which my Maſter hath entruſted
'me with, and yet how long hath it been buried,
'and how much hath it run waſte?

'2. How many precious Opportunities, (which
'are the Cream of Time) have I loſt and not im-
'proved through my own Careleſsneſs; golden
'Seaſons of Grace which I have enjoyed, but
'have let them ſlip, and been little better'd by
'them; Sabbaths, Sermons, Sacraments that have
'come and gone, and left me as they found me;
'my Fruit hath not been anſwerable to the Soil
'I have been planted in. How often have I been
'ignorant under inlightning Means, hard and cold
'under ſoftning and warming Ordinances, trifling
'and careleſs when I have been dealing with
'God about the Concerns of my Soul and E-
'ternity?

'3. How often have I broken my Covenants
'with God, my Engagements, Promiſes and Re-
'ſolutions of new and better Obedience, reſolved
'againſt this and that Sin, and yet fallen into it
'again,

'again, many a time returning to Folly, after God 'hath ſpoken Peace to me, and after I have ſpo-'ken Promiſes to God; preſently after a Sacra-'ment, how have I return'd to former Vanity, 'Folly, Senſuality, Frothineſs, to former Pride, 'Paſſion and Worldlineſs, ſo ſoon have I forgot 'the Vows of God?

'4. How unprofitable have I been in my Con-'verſe with others, how few have been the bet-'ter for me, how many the worſe for me, how 'little Good have I done, how little Light have 'I caſt in the Sphere wherein God hath placed 'me, how little have I been concern'd for the 'Souls of others, and how little uſeful have I been 'to them; how vain and light have I been many 'times in my Words and Carriage, going down 'the Stream of Folly with others, when my Se-'rioufneſs might have ſtemm'd the Tide, how 'ſeldom hath my Speech been with Grace, and 'how often with Corruption, not ſeaſoned with 'Salt?

'5. In the general, how forgetful have I been 'of God and his Word, and of my Self and my 'Duty, and of the great Concernments of my 'Soul and Eternity, living too much, as if I had 'no God to ſerve, and never a Soul to ſave?

'I might mention many particular Miſcarri-'ages which I have been guilty of in Heart and 'Life, and which are known to God and my 'own Heart; and yet after all, *Who can under-'ſtand his Errors? Cleanſe thou me, O God, from 'my ſecret Sins; have Mercy upon me, O God, ac-'cording to thy Loving-kindneſs, and according to the*

† 'multi-

'*multitude of thy tender Mercies, blot out all my*
'*Tranſgreſſions, for the ſake of the Lord my Righte-*
'*ouſneſs.*

'*Queſt.* 3. From what Principles do I act in
'this Undertaking?

'This is alſo a very material Enquiry in every
'Action, to ask whence it comes, eſpecially in ſo
'great a Turn of Life as this.

'1. I hope I can ſay that it is of Faith, and
'I am concerned it ſhould be ſo, for *whatever*
'*is not of Faith is Sin*; it is good for every Man
'that he be fully perſwaded in his own Mind.
'Now,

'1. I am fully perſwaded that Jeſus Chriſt, as
'King of the Church, hath appointed and eſta-
'bliſhed the Office of the Miniſtry, to continue
'in a conſtant Succeſſion to the end of Time, for
'the Edification of the Church, and has promiſed
'to be with them always to the End of the
'World; ſo that the Office of the Miniſtry is no
'Human Invention but a Divine Inſtitution.

'2. I am fully perſwaded, that no Man ought
'to thruſt himſelf upon the Work of the Miniſtry,
'without a clear Call from God to it; not that we
'are to expect ſuch extraordinary Calls as the A-
'poſtles had, but the ordinary Call by the Medi-
'ation of Miniſters, who, as ſuch, are authorized
'by Chriſt to try the Abilities of thoſe that offer
'themſelves to the Miniſtry; and if they find
'them fit, then to ſet them apart to that Work in
'a ſolemn manner, by the Impoſition of Hands,
'with Faſting and Prayer; and that the laying on
'of the Hands of the Presbytery is the moſt re-

'gular

'gular way of Ordination, and moſt agreeable to 'Scripture.

'3. I bleſs God that I am pretty well ſatisfied 'with the Clearneſs of my Call to the Work, 'though I cannot but be ſenſible of great Weak-'neſs and Inſufficiency for theſe Things, yet I find 'that what Abilities God has been pleaſed to give 'me (and let him have all the Glory) do evident-'ly look towards this Work, ſo that if I be in a-'ny meaſure qualified for any Service, it is for 'this; I find alſo mine own Inclination ſtrongly 'bent towards it, and that it hath been ſo ever 'ſince I knew any thing, and eſpecially I conſider, 'that I have been much excited and encouraged 'to it by divers, (both Miniſters and others) able, 'skilful and faithful, fit to judge, by whom my Pur-'poſes have been much confirm'd; all which goes 'a great way towards the clearing of my Call; and 'the earneſt Invitation I have lately had to ſtated 'Work in a particular Place, doth much help to 'clear my Call to the Work in general.

'2. I hope I can ſay, I act herein from a Prin-'ciple of true Zeal for the Glory of God, that '*this great thing* I do as I ſhould do *every thing* 'to the Glory of God, that my Light may ſhine, 'that Chriſt's Kingdom may be advanced, the 'Power of Godlineſs kept up, the Word of Life 'held forth, by all which God is glorified; the 'deſire of my Soul is, that *whether I live I may live* '*to the Lord, or whether I die I may die to the Lord,* '*and that living and dying I may be the Lord's.*

'3. I hope I can ſay, that I act herein from a 'Principle of real Love to precious Souls, for the 'Good of which I would gladly ſpend and be 'ſpent; methinks I love the precious Souls of Men 'ſo well, that I would fain be an Inſtrument of 'convincing the Unconvinc'd, converting the Un-'converted, and building up Saints in Holineſs and 'Comfort; I hope I know ſo much of the Worth 'of Souls, that I ſhould think it a greater happi-'neſs to gain one Soul to the Lord Jeſus Chriſt, 'than to gain Mountains of Silver and Gold to 'my ſelf.

'*Queſt.* 4. What are the Ends that I aim at in 'this great Undertaking?

'It is a common ſaying, that the End ſpecifies 'the Action, and therefore it is of great conſe-'quence to fix that right, that the Eye may be 'ſingle, for otherwiſe it is an evil Eye; a bye 'and baſe End will certainly ſpoil the Accepta-'bleneſs of the beſt Actions that can be per-'formed.

'Now what is the Mark I aim at in this great 'Turn of my Life, let Conſcience be faithful here-'in, and let the Searcher of Hearts make me 'known to my ſelf.

'1. I think I can ſay with Confidence, that I 'do not deſign to take up the Miniſtry as a Trade 'to live by, or to enrich my ſelf by, out of the 'greedineſs of filthy Lucre; no, I hope I aim at 'nothing but Souls, and if I gain thoſe, though I 'ſhould loſe all my worldly Comforts by it, I 'ſhall reckon my ſelf to have made a good Bar-'gain.

'2. I think I can ſay with as much Aſſurance, 'that my Deſign is not to get my ſelf a Name 'amongſt Men, or to be talk'd of in the World, 'as one that makes ſomewhat of a Figure; no, 'that's a poor Buſineſs: If I have but a good 'Name with God, I think I have enough, though 'among Men I be reviled, and have my Name 'trampled upon as Mire in the Streets; I prefer 'the good Word of my Maſter far before the good 'Word of my Fellow-Servants.

'3. I can appeal to God, that I have no De-'ſign in the leaſt to maintain a Party, or to keep 'up any Schiſmatical Faction, my Heart riſes a-'gainſt the Thoughts of it, I hate dividing Prin-'ciples and Practices, and whatever others are, 'I am for Peace and Healing, and if my Blood 'would be ſufficient Balſam, I would gladly part 'with the laſt Drop of it, for the cloſing up of the 'bleeding Wounds of Differences that are amongſt 'true Chriſtians; Peace is ſuch a precious Jewel, 'that I would give any thing for it but Truth: 'Thoſe who are hot and bitter in their Contend-'ings for or againſt little Things, and zealous in 'keeping up Names of Diviſion and maintaining 'Parties, are of a Spirit which I underſtand not, 'let not my Soul come into their Secret.

'My Ends then are according to my Principles, 'and I humbly appeal to God concerning the In-'tegrity of my Heart in them.

'1. That I deliberately place the Glory of God 'as my higheſt and ultimate End, and if I can be 'but any ways Inſtrumental to promote that, I 'ſhall gain my End and have my Deſire. I do

'not

'not deſign to preach my ſelf, but as a faithful 'Friend of the Bridegroom, to preach Chriſt Je-'ſus my Lord, as the Standard-Bearer among Ten 'Thouſands; and if I can but bring People better 'to know, and love, and honour Chriſt, I have 'what I deſign.

'2. That in order to the Glory of God, I do 'ſincerely aim at the Good of precious Souls. 'God is glorified when Souls are benefited, and 'gladly would I be Inſtrumental in that bleſſed 'Work; I would not be a barren Tree in a Vin-'yard, cumbring the Ground, but by God's help 'I would do ſome Good in the World, and I 'know no greater Good I can be capable of than 'doing Good to Souls; I deſire to be an Inſtru-'ment in God's Hand of ſoftning hard Hearts, 'quickning dead Hearts, humbling proud Hearts, 'comforting ſorrowful Hearts, and if I may be 'enabled to do this, I have what I would have; 'if God denies me this, and ſuffers me to labour 'in vain (though I ſhould get Hundreds a Year 'by my Labour) it would be the conſtant Grief 'and Trouble of my Soul, and if I do not gain 'Souls, I ſhall enjoy all my other Gains with very 'little ſatisfaction; though even in that Caſe it 'would be ſome Comfort, that the Reward is 'not according to the Succeſs, but according to the 'Faithfulneſs; but I ſeriouſly profeſs it, if I could 'foreſee that my Miniſtry would be wholly un-'profitable, and that I ſhould be no Inſtrument of 'Good to Souls, though in other reſpects I might 'get enough by it, I would rather beg my Bread 'from Door to Door than undertake this great 'Work.

'*Queſt.* 5. What do I want?

'And what ſpecial Things am I now to deſire 'of God, the God of all Grace? When I know 'whither to go for Supplies, I am concerned 'to enquire what my Neceſſities are. The Re-'queſts I have to put to God are ſuch as theſe:

'1. That he would fix and confirm and eſta-'bliſh my Heart in my Dedication of myſelf 'to the Work of the Miniſtry; my carnal Heart is 'ſometimes ready to ſuggeſt to me, that I had bet-'ter take ſome other Way of Living, that would 'be leſs toilſom and perilous, and more pleaſant 'and gainful, and the Devil joins iſſue with my 'Heart, and ſets before me the Profits and Prefer-'ments I might poſſibly have in another Way, 'and the Trouble and Reproach I am like to 'meet with in this Way. Now, O that my God 'would reſtain the Tempter, and ſatisfy me in my 'Choice, and furniſh me with ſuitable Conſidera-'tions with which to anſwer ſuch Suggeſtions; and 'in order thereunto, give me believing Views of 'Eternity, having deliberately devoted myſelf to 'to the Work of the Lord, keep it always in the 'Imagination of the Thoughts of my Heart, and 'eſtabliſh my Way before him.

'2. That he would in a ſpecial Manner be pre-'ſent with me in the Ordinance of Dedication, 'filling my Heart with ſuch an Experimental Senſe 'of the Excellency of Chriſt, and the Comforts of 'the Holy Ghoſt, as that I may have cauſe to re-'member it, by a good Token, as long as I live; 'that he would manifeſt himſelf to me, mark me 'for himſelf, and leave ſome Sign behind him in

'my

'my Soul, that may make it evident God was 'there of a Truth; that he would give me a 'comfortable Earneſt of the Succeſs of my Mi-'niſtry, by a ſignal owning of me in my Entrance 'upon it.

'3. That he would fit and qualify me for this 'great Work to which he is calling me; when '*Saul* was anointed King, *God gave him another* '*Heart, an Heart fit for Kingſhip*; I would fain 'have another Heart, an Heart fit for Miniſterial 'Work, filled with Miniſterial Gifts and Graces.

'1. Miniſterial Gifts; every good Gift comes 'from above, and therefore I look upwards for 'Gifts of Knowledge in the Myſteries of Religion; 'Gifts of Utterance to explain and apply myſelf to 'others, and to ſpeak the Word with Boldneſs; I 'have alſo need of Prudence and Diſcretion to order 'the Affairs of my Miniſtry.

'2. Miniſterial Graces; Faith, Love to God and 'Souls, Zeal for God's Glory and Souls Good, Pa-'tience to do, to ſuffer, and to wait, an inward Senſe 'of the Weight of the Things I ſpeak of: Two 'Graces I do more eſpecially beg of God,

'1. Sincerity, that I may be really as good as 'I ſeem to be, that inward Impreſſions may al-'ways be anſwerable to outward Expreſſions in all 'my Miniſtrations, that my Eye may be ſingle, 'my Heart upright, and my Ends fix'd, that I 'may not caſt the leaſt Glance at any low, bye, 'baſe End.

'2. Humility; that God would hide Pride 'from me, and cloath me with Humility, that I 'may ſee that I have nothing (except my Sins)

'but what I have received; that I may never 'pleaſe myſelf with the Praiſes of Men, but hand 'up all the Praiſe to God; that the leaſt Workings 'of Pride and Conceitedneſs may be check'd in 'me.

'4. That God would open a Door of Opportu-'nity to me, and make my Way plain before me, 'that the Call I have to my Work may be clear 'and ſatisfying, and that God would bleſs and 'ſucceed my Endeavours for the Good of Souls.

'*Queſt.* 6. What are my Purpoſes and Reſolu-'tions for the future?

'This is alſo a requiſite Enquiry, when I am 'to put on a new Character, and one ſo Honou-'rable: What ſhall I do that I may *walk worthy of 'the Vocations wherewith I am called?*

'1. I purpoſe and reſolve, by the Grace of 'God, that I will have no more to do with the 'unfruitful Works of Darkneſs, ſeeing it will 'not only be my Duty, as a Chriſtian, but my 'Office as a Miniſter to reprove them rather; '*Pride*, *Paſſion*, *Worldlineſs*, *Wantonneſs*, *Vanity*, are 'Things the Man of God *muſt flee*, 1 Tim. vi. '11. What have I to do any more with Idols? 'What have I to do any more with Sin? By the 'Grace of God it ſhall not have Dominion over 'me; the Miniſterial Character will add a great 'Aggravation to every Sin, and therefore, *O my 'Soul! ſtand in awe and ſin not.*

'2. I purpoſe and reſolve that, by the Grace of 'God, I will abound more than ever in all man-'ner of Goſpel Obedience, that I will ſtrive to be 'more humble, ſerious, and watchful and ſelf-

'denying

'denying, and live more above the World and 'the Things of it; that I will pray with more 'Life, and read the Scriptures with more Care, 'and not be ſlothful in Buſineſs, but fervent in 'Spirit, ſerving the Lord; that I will abound in 'good Diſcourſe, as I have Ability and Opportu-'nity with Prudence; endeavouring as much as I 'can *to adorn the Doctrine of God my Saviour in all 'Things.*

'3. In particular, I reſolve in the Strength, Spi-'rit and Grace of Jeſus Chriſt my Lord, to con-'ſider well and perform my Ordination Vows, 'to hold faſt the Form of ſound Words which I 'have heard and received in *Faith and Love which 'is in Chriſt Jeſus*, and never to let go any Truth, 'whatever it coſt me, ever owning the Scripture 'as *the only Rule of Faith and Practice.*

'That I will wholly give up myſelf to the 'Work, and employ all my Talents in the Ser-'vice of God and Souls with Seriouſneſs and Se-'dulity; that I will not only preach, but to the 'utmoſt of my Power defend the Truths of God 'againſt all Oppoſers, and do all I can to convince 'or ſilence Gainſayers.

'That I will endeavour to maintain not only 'Truth, but Peace and Unity in the Church of 'God; that I will patiently bear and thankfully 'accept of the Admonitions of my Brethren, and 'eſteem ſuch Smitings as an excellent Oil that 'that ſhall not break my Head.

'That if ever God ſhall call me to the Charge 'of a Family, I will walk before my Houſe in 'in a perfect Way, with an upright Heart, not

'doubting but that then God will come unto me; 'my Houſe ſhall be a *Bethel*, wherever I have a 'Tent, God ſhall have an Altar; and *Joſhua*'s Re-'ſolution ſhall be mine, *Whatever others do, I 'and my Houſe will ſerve the Lord.*

'That if ever God calls me to the Charge of 'a Flock, I reſolve, by his Grace, with all poſ-'ſible Diligence to lay out myſelf for the ſpiritual 'Good of thoſe over whom God ſhall ſet me; 'and that in Converſation I will endeavour to 'be an Example to the Flock, going before them 'in the Way to Heaven, and will improve all 'the Intereſt I have, and all the Authority I may 'have, for the Honour of God, the Good of Souls, 'and the edifying the Myſtical Body of Chriſt.

'Whatever Oppoſition I may meet with in my 'Work, by the Grace of God I will not be ter-'rified with it, nor frighted by the Winds and 'Clouds from Sowing and Reaping, but in the 'Strength of my God, go on in the midſt of 'Diſcouragements; and if God ſhall call me to Suf-'ferings, which I promiſe to expect and count 'upon, I will, by the Grace of God, ſuffer chear-'fully and couragiouſly for the Truths and Ways 'of Chriſt, *chuſing rather* (with *Moſes*) *to ſuffer 'Afflictions with the People of God, than to enjoy the 'Pleaſures of Sin, which are but for a Seaſon*; and 'I will eſteem not only the Crown of Chriſt, but 'the Reproach of Chriſt, greater Riches than the 'Treaſures of *Egypt*, having reſpect to the Re-'compence of Reward.

'This is the Subſtance of what I promiſe in 'the Strength of the Spirit in the Grace of Chriſt,

'and

'and having ſworn by his Strength, I will perform 'it, that I will keep his Righteous Judgments, 'and the Lord keep it always in the Imaginati-'on of the Thoughts of my Heart, and eſtabliſh 'my Way before him.

Behold the ſtrict and ſevere Scrutiny that Mr. *Henry* made into the State of his own Soul, before he would take upon him the Office of the Miniſtry: I have willingly tranſcribed it all, tho' ſomewhat large, becauſe I think it worthy of all Obſervation; it may be uſeful to convince and reprove thoſe that have ruſhed into the Battle, without ſuch ſolemn Preparation, and to guide thoſe that are putting on the Harneſs.

It ſhews the high Thoughts Mr. *Henry* had of the Miniſterial Office, and the humble Thoughts he had of himſelf; with what Care and Caution, yea, what Fear and Trembling, he addreſſed himſelf to the Work; how ſtrictly he examined his State towards God; how greatly he humbled himſelf for Sin, and yet he was never ſtained with the common Vanities and Follies of Youth, but his Heart Sins were more humbling to him, and more lamented by him than groſs Wickedneſs is by many others.

You will doubtleſs be pleaſed to ſee how impartially he judges himſelf, and tries the Principles and Ends by which his Soul was governed in undertaking the great Work, and how comfortable a Teſtimony his good Conſcience gave in for him, and with what holy Reſolutions, not preſuming on his own Strength, but relying upon Divine Grace, he entered upon his Work, and what

what excellent Rules he laid down to himſelf in the Diſcharge of it.

If to begin well is the largeſt as well as firſt Step in every Affair, we need not wonder that Mr. *Matthew Henry* ſo much excelled in his Miniſterial Conduct, nothing leſs could be expected from ſuch an Entrance upon it. It is worth the while to compare his Prayers, his Purpoſes, and all his Preparatory Endeavours, with his after Behaviour, Management and Succeſs, how happy an Agreement was there between them; his Prayers were heard, the Purpoſes of his Heart were eſtabliſhed; his humble Appeals to God, as to his Principles and Ends, were all ratified by Heaven; the Sincerity of Soul made manifeſt; by the whole of his *future* Life, God teſtified that he was *upright*. God gave him very uncommon Aſſiſtance in his Work, and very uncommon Succeſs; and though he ſought not Wealth and Honour, but like *Solomon*, chiefly inſiſted upon Religious Wiſdom, *God gave him that which he firſt ſought*, and added to it Acceptance and Eſteem where ever he came, *and withheld no good Thing from him.*

There was yet another thing relating to his Ordination, which Mr. *Henry* was willing to allow its due Conſideration, and that is the Way and Method which is commonly uſed by the *Nonconformiſts* in that Duty.

It ſeems it had been ſuggeſted to him by a very worthy Perſon with whom he had conſulted about that Affair, that poſſibly he might obtain Epiſcopal Ordination, without taking thoſe Oaths and

and making thoſe Declarations which the Diſſenters have been uſed to object againſt.

What Grounds there were at this Time to expect that ſuch Condeſcentions would have been made to ſcrupulous Conſciences, I cannot tell, nor what Biſhops they were that would have been ſo favourable. Biſhop *Wilkins*, I have heard, had drawn ſome into the Church by making ſuch Abatements, but he was dead long before this, and whether any that now filled the Sees had the ſame Latitude, is more than I know. I was myſelf ordained the ſame Year, and tho' I was very kindly and preſſingly invited to Conformity by the preſent learned and pious Dean of *Cheſter*, and treated by him with all the Candor and Civility of a Chriſtian, a Gentleman, and a Divine, yet he never gave the leaſt Intimation of any Abatements that I might expect in the Terms of Conformity, but always proceeded in his Diſcourſe with me upon the Lawfulneſs of the Terms by Law required.

It is true, at this Time a Storm was manifeſtly gathering over the Church of God in *England*, and it threatued to fall more immediately upon the Epiſcopal Churches, notwithſtanding they were eſtabliſhed by Law.

King *James* had now iſſued out a Declaration for Liberty of Conſcience, the Biſhops were commanded to recommend, and order it to be read by the Clergy of their reſpective Dioceſes; this they refus'd to do, and gave their Reaſons in a Petition to the King; for this Petition, which the Government call'd a Libel, they were proſecuted and

ſent

ſent to the *Tower*, but honourably acquitted upon their Trial.

In that Petition they declared themſelves willing to come into a due Temper towards Proteſtant Diſſenters; and whether at that Time Mr. *Henry* might have Intimation from thoſe Perſons of Diſtinction, with whom he converſed, that he might poſſibly be indulged in the Points he ſcrupled, and have Epiſcopal Ordination without them, I cannot tell.

However that was, I find he ſeriouſly conſidered the Caſe, and ſtates it in the following Queſtion.

Queſt. Whether it be adviſeable for one that hath devoted himſelf to the Service of God in the Work of the Miniſtry, but is by no means ſatisfied with the Terms of Conformity, to chuſe Ordination by Epiſcopal Hands (if it may be had without any Oaths or Subſcriptions, according to the Form preſcribed) rather than Ordination by Preſbyters, as ſometime practiſed among thoſe of that Perſwaſion?

On this Caſe Mr. *Henry* thus reaſons:

'The Doubt is not whether Epiſcopal Ordina-
'nation be lawful, eſpecially conſidering that the
'Biſhop may be looked upon therein as a Presby-
'ter, in conjunction with his Com-presbyters, and
'the Validity of ſuch Ordination is ſufficiently
'vindicated by the Presbyterians in their *Jus Di-*
'*vinum*; but whether it be adviſeable or no?

'1. There is much to be ſaid on one Hand to
'prove it adviſeable; as,

'That

'1. That Epiſcopal Ordination is eſtabliſhed by 'the ſettled Law of the Land, and all other Or-'dinations ceſſated and made void by the ſame 'Law.

'2. That the Presbyterians do agree Epiſcopal 'Ordination to be valid, and have never urged 'any Reordination in that Caſe; but the Epiſco-'pal Party generally deny Ordination by Presbyters 'without a conſecrated Biſhop to be valid, and 'require Reordination. And,

'3. That the Time may come, when the Act 'of Uniformity being aboliſhed, and the Unſcrip-'tural Terms taken away, Epiſcopal Ordination 'may qualify a Man for Publick Service in the 'Church of Chriſt, when Presbyterian Ordination 'will not qualify him, but altogether incapacitate 'him, rendring him unfit for Publick Service, with-'out at leaſt a tacit Renunciation of former Ordi-'nation, which will not eaſily go down with a 'tender Conſcience.

'2. That which may be ſaid againſt it, as not 'adviſeable, *rebus ſic ſtantibus*, is this;

'1. It is a tacit owning of the Prelatical Power 'of Ordination, which the Biſhops uſurp and claim 'as the ſacred Prerogative of their Mitres, and will 'by no means allow to every Goſpel Presbyter; 'and doth not our Submiſſion thereunto implicit-'ly juſtify that Uſurpation?

'2. The pretended Faſts and too formal Prayers 'with which the Biſhops manage that ſolemn Ser-'vice, render it leſs comfortable to a ſerious ho-'neſt Heart, that knows the Weight of that Work 'upon which Ordination is an Entrance.

'3. The making of two distinct Orders of Deacons and Priests is certainly owned by submitting 'to two distinct Ordinations; a Scripture Deacon 'seems to be ordained to serve Tables, and not to 'give himself to the Word and Prayer; and it is 'very hard for one, that is self-devoted to the 'Ministry, to say that he thinks himself moved 'by the Holy Ghost to take upon him the Office 'of a Deacon.

'May this be got over by saying that Ἄγγελος 'is a Gospel Minister, and one ordained to be so 'is a Minister to all Intents and Purposes, without Faith or Ordination; but here are two 'Things stumble us.

'1. The Ordainer intends it not so, as appears 'by the Form of Ordination.

'2. The Bishops ordain the Deacons without 'any Pesbyters joining with him, which methinks 'is Unscriptural.

'4. Ordination by Presbyters seems to me 'more regular and conformable to Scripture, and 'more becoming one that disowns a Prelatical 'Power.

'And tho' an *Episcopus Præses* be willingly 'owned as conveniently necessary, especially in 'Ordination, yet quere whether one professedly 'claiming to be *Episcopus Princeps*, and acting as 'such, challenging the sole Power of Ordination '*Jure Divino*, only in the Ordination of Priests, 'calling in the Assistance of Com-presbyters, who 'herein stand but for Cyphers, only to grace the 'Solemnity; I say, whether such an one can be 'conscientiously owned as a Spiritual Father, and

'an

'an Ordainer in Chriſt's Name, by one that 'knows no ſuch Principality eſtabliſhed by Chriſt 'the King of his Church?

'And perhaps the three Things which were 'urged before for it, may be thus anſwered.

'To the 1ſt, That Epiſcopal Ordination is e-'ſtabliſhed by the Law of the Land; a knowing 'Chriſtian will ſoon anſwer, that ſufficeth not 'to make it alone valid, and to invalidate all 'others, eſpecially conſidering the Practice of the 'beſt Reformed Churches; and that though the 'Church is in the World, yet it is not of the 'World.

'Beſides, the ſame Law that eſtabliſhed Epiſ-'copal Ordination, eſtabliſheth the diſliked Oaths 'and Subſcriptions, as the Terms of it; and if 'thoſe be diſowned, notwithſtanding that Au-'thority, why muſt the other be owned and 'ſubmitted for the ſake of that Authority, and 'by the impoſed Terms a juſt Meaſure may be 'taken of the impoſing Power.

'To the 2d, That Presbyterians allow Epiſco-'pal Ordination, but the Epiſcopal Party diſown 'the Validity of Presbyterian Ordination, there is 'a Reply ready; that this Argument is of no 'more Weight in this Caſe, than that of the Pa-'piſts in a much greater; that the Proteſtants 'grant a poſſibility of Salvation in their Churches, 'but the Papiſts deny it in the Proteſtant Churches, 'the more Uncharitable, Unchriſtian and Antichri-'ſtian they. And beſides, other Mens Judgments 'are not the Rule of my Practice, but let every 'Man be fully perſwaded in his own Mind, and

'prove

'prove his own Work, ſo ſhall he have rejoycing 'in himſelf alone, and not in another.

'To the 3d, That Epiſcopal Ordination may 'open a Door of Opportunity, when Presbyte-'rian Ordination may ſhut and bolt it, (which has 'moſt Strength in it to direct in point of Pru-'dence) this may be ſaid, That Duty is ours, E-'vents are God's. It is eaſy to ſay, this may be, 'and it is as eaſie to ſay, twenty other things may 'be, but future Events are hid from us, and *we 'know not what a Day may bring forth*, many unex-'pected Changes have been ſeen in a ſhort time.

'Who knows but the Day may come, when 'God will vindicate the Honour of Presbyterian 'Ordination, and when ſuch a Submiſſion to E-'piſcopal Ordination (by one in other things other-'wiſe minded, and when that which is purer and 'better might be had) may be branded with the 'Name of Cowardiſe, and called mean, if not 'ſinful Compliance.

'And if we muſt look forward, ſuppoſing the 'worſt ſhould come to the worſt, it is but being 'ſilenced with good Company; and I am apt to 'think, a Man might comfortable ſuffer for theſe 'two Truths, (though in all probability they will 'never ſtand alone to be ſuffered for.)

'1. That Ordination by Presbyters is (though 'not the only valid) yet the beſt, moſt ſcripturally 'regular, and therefore the moſt eligible Ordi-'nation.

'2. That Jeſus Chriſt never meant to make a-'ny of his Miniſters really Prieſts, *Sacerdotes*, o-'therwiſe than Spiritual Prieſts, as all Believers

'are;

'are; nor that he ever meant to neceſſitate all 'his Miniſters to be Deacons, that is but Over-'ſeers of the Poor, or at beſt but half Miniſters 'at the firſt.

'It may alſo be conſidered, how far the Inte-'grity and Uprightneſs of the Heart, in acting 'herein, according to Light beſtowed after ſeri-'ous Conſideration and Prayer, may adminiſter 'matter of Comfort and Satisfaction in a Day of 'Suffering, the ſharpeſt of which ſurely is a Day 'of Silencing; and if that ſhould be the iſſue of it, '*Abimelech*'s Plea might be renewed, *Surely in the 'Innocency of my Heart I did this*; and it may be 'remembred, that when *Paul* was called to preach 'the Goſpel immediately, *he conſulted not with 'Fleſh and Blood.*

'*Mine Eyes are ever towards the Lord, ſhew me thy 'Way, O Lord, and lead me in a plain Path, becauſe of 'my Obſervers.* April 28. 1687.

Theſe were the Reaſons that determined Mr. *Henry* to ſeek for Ordination in the more deſpiſed way of the Presbyterians; and accordingly having applied himſelf to thoſe Miniſters in *London* to whom he was beſt known, and ſome of them being very aged and very cautious, it was agreed, to have all managed with great Privacy, and on the 9*th* of *May* the ſame Year, they met on this ſolemn Occaſion; the Ordainers as well as the Ordained are all dead, and therefore you cannot expect ſo particular an Account of the Work of that Day, only this is certain, it was a good Day to the Church of God, and a good Service that

was done that Day to the Souls of many; God had form'd and faſhion'd Mr. *Henry* before that Day for Temple Service, as a choſen Veſſel fit for his Maſter's uſe; that Day God ſealed him, and ſent him forth to that Service, and though (as we find now to our Sorrow) he was but an earthen Veſſel, yet a rich Treaſure was conveyed by him to the Souls of Men, and the Excellency of Power was of God and not of Man.

Though the Privacy of his Ordination may have concealed many Things from us that would have been well worth our Knowledge, we have under his own Hand, his *Theſis* in *Latin*, and the *Confeſſion of his Faith*, which are as follow: I ſhall only give you the Heads of his *Theſis*, and ſome few Hints by which his Judgment in thoſe Points may be diſcerned. It was upon the Queſtion,

An Juſtificemur Fide abſque operibus Legis?
Affirmatur.

'ET rectè quidem affirmatur Apoſtolus enim 'ipſe δεύπνδος idem affirmat, imò & 'totidem verbis, *Rom.* iii. 28. λογιζόμεθα ἂν concludimus igitur, totâ re in trutinâ Sanctuarii 'accuratê perpensâ πίς δικαιῦσθαι ἄνθρωπον χωρὶς 'ἔργων νόμυ, huic aſſentiunt Reformati, oppugnant 'Pſeudo Catholici, Quorum Dogma de Juſtificatione ex operibus Legis, præcipua pars myſterii 'Iniquitatis cenſenda eſt, honorem Chriſti quamplurimum lædens, & Evangelii fundamenta penitus ſubvertens; Articulus ſtantis eſt vel cadentis

'Ec-

'Eccleſiæ, quod Juſtificamur Fide abſque operi-
'bus Legis.

'*Expl. Juſtificamur*, id eſt peccata noſtra remit-
'tuntur, & nos tanquam juſti habemur in Con-
'ſpectu Dei. Hæ ſunt duæ partes Juſtificationis
'quæ etſi nunquam reipsâ ſeparantur, in intellectu
'tamen ſeparari poſſunt. Aliud eſt Perduellem
'à patibulo ſervare, aliud in favorem redigere.

'*Juſtificamur Fide*, tanquam Causâ inſtrumen-
'tali, Juſtificatio hoc loco paſſive ſumitur, reſpectu
'illius qui juſtificatur, nam active ſumptâ, Deus
'juſtificat ex merâ gratiâ propter Chriſti meritum.

'*Abſque operibus Legis.* Fides *quæ* juſtificat ab
'operibus non ſeparatur nam vera & viva Fides
'eſt δι ἀγάπης ἐνεργυμένη, Fides vero *quâ* juſtificat
'ab operibus prorſus diſtinguitur, neque opera
'Legis Ceremonialis tantum ſed & Moralis etiam
'hoc loco excluduntur.

'Hoc inquam aſſerit Apoſtolus, imò multis &
'validiſſimis probat Argumentis quæ ad quatuor
'capita reduci poſſunt.

'1. Argumenta ducit ab impoſſibili. Impoſ-
'ſibile eſt ullam Carnem ex operibus Legis juſtifi-
'cari, *Rom.* iii. 20. *Gal.* ii. 16.

'1. Per legem eſt agnitio peccati ergo non juſtifi-
'catio à peccato, Lex ducit ad Chriſtum non ſtat
'in loco Chriſti.

'2. *Lex operatur iram*, *Rom.* iv. 17. tam in cor-
'dibus noſtris penitus depravatis, quæ in vetitum
'nituntur & ruunt, quam in ipſo Deo, cujus ira
'delictis noſtris juſtiſſimè cietur.

'3. Qui ex operibus legis ſunt (id eſt qui juſti-
'tiam quærunt ex operibus legis) maledictioni

 'ſubjiciuntur,

ſubjiciuntur, *Gal.* iii. 10. Scriptum eſt enim maledictus quiſquis non manſerit in omnibus quæ ſcripta ſunt in libro legio ut faciat ea.

2. Argumentum ducit ab abſurdo, *Gal.* ii. 21. Si juſtitia ſit ex Lege Chriſtus δωρεὰν ἀπέθανε, fruſtra mortuus eſt.

3. Argumenta ducit è veteri Teſtamento.

1. Ab exemplo Abrahami, & in hoc argumento multus eſt, *Rom.* iv. 1. *Gal.* iii. 6. Abraham illuſtre & præclarum opus præſtitit, patriam patriſque Domum, & omnia ſua derelinquendo, juſſu Dei. Hoc tamen magnum licet & Deo gratum non imputatum eſt ei in juſtitiam. Credidit Deo, & hoc ἐλογίσθη αὐτῷ εἰς δικαιοσύνην & gratiâ noſtri hoc Scriptum eſt οἷς μέλλ ſ λογίζεσθ.

2. A Teſtimonio Prophetarum.

1. Davidis *Pſal.* xxxii. 1, 2. quod laudatur ab Apoſtolo, *Rom.* iv. 6, 7, 8.

2. Prophetæ Habaccuc, cap. ii. 4. quod etiam ab Apoſtolo laudatur, *Gal.* iii. 11. & *Rom.* i. 7. Juſtus per Fidem vivet, i. e. qui juſtus ſit per fidem vivet vigebit valebit, dum ille qui juſtitiam quærit ex operibus légis, morietur.

4. Argumenta ducit à Fine.

1. Ut patefacta ſit juſtitia Dei, *Rom.* iii. 21. ut ſit δίκαιος καὶ δικαιῶν τὸν ἐκ πίστεως Ἰησοῦ.

2. Ut diripiatur omnis Gloriationis Anſa, *Rom.* iii. 27. quod non fit lege operum ſed lege fidei.

3. Ex fide eſt ut ſit ex Gratiâ, *Rom.* iv. 16. Si per opera non jam eſt gratia alioquin opus non jam eſſet opus.

4. Ex fide eſt ut promiſſum certum foret, *Rom.* iv. 16. Sin vero juſtitia ſit ex operibus, omnia

'nia incerta eſſent & caduca, propter imbecillitatem 'carnis & corruptelam Naturæ.

'5. Ex Fide eſt & non ex Lege, ut rata ſit 'promiſſio omni Semini Gentibus æque ac Ju-'dæis, *Rom.* iv. 16. ad Judæos pertinuit ἡ νομο-'θεσία, *Rom.* ix. 4. ergo ſi ex Lege ſit juſtificatio ad 'eos ſolos pertineret; Unus Deus eſt (inquit Apo-'ſtolus) qui & circumciſionem Fide & præputium 'per fidem juſtificat, ubi forſan Sermonem va-'riat Apoſtolus dicens Judæos juſtificari, ἐκ πί-'στεως Gentes verò διὰ τῆς πίστεως, *Rom.* iii. 29. 'ut Ironice Judæorum ſtultitiam perſtringeret, qui 'diſcrimen inter ſe & Gentes comminiſcebantur, 'cum in negotio juſtificationis nihil prorſus diffe-'rentiæ eſt, ſed q. d. ſiquis habebit differentiam, 'hanc habeat quod ille ἐκ his διὰ τῆς πίστεως juſtifi-'catur.

'Λογιζόμεθα γὰρ (cum Apoſtolo) πίστει δικαιοῦσθαι 'ἄνθρωπον χωρὶς ἔργων νόμου.

His Confeſſion of Faith.

'1. I Believe that there is a God, an incompre-'henſible perfect Being, a Spirit infinite, 'eternal, unchangeable in his Being, Wiſdom, 'Power, Holineſs, Juſtice and Truth, having 'his Being of himſelf, and giving Being to all 'Things.

'I believe that the living and true God is but 'One.

'And that in the Unity of the Godhead there 'is a Trinity of Perſons, Father, Son, and Holy 'Ghoſt, and that theſe Three are but One God, 'the ſame in Subſtance, equal in Power and Glo-

'ry. This is a revealed Myſtery which I do be-
'lieve, but cannot comprehend.

' 2. I believe that this God, who was God from
'Eternity, did in the beginning of Time, create,
'or make out of nothing, the World, the Heaven
'and Earth, and all Things viſible and inviſible,
'and this he did by the Word of his eternal
'Power, in the ſpace of ſix Days, and all very
'Good.

'And that the ſame God doth by the ſame
'Power uphold and maintain the Creatures in that
'Being which he at firſt gave them, by the con-
'ſtant concurrence of Providence, for by him all
'Things ſubſiſt, from the higheſt Angel to the
'meaneſt Worm.

'And that this God in the Right of Creation and
'Preſervation, is the ſupreme abſolute Sovereign
'and Rector of the World, ruling and governing
'all his Creatures and all their Actions, according
'to the wiſe, holy and eternal Counſel of his own
'Will, to the Praiſe and Glory of his own
'Name.

' 3. I believe that God, as the Governor of the
'World, hath given a Law to his rational Crea-
'tures, according to which they are to walk, in
'order to their glorifying and enjoying him.

'And that to the preſent Sons of Men, the
'Scriptures of the Old and New Teſtament are
'given, as the only Rule to direct them both in
'Faith and Practice.

'That this Book of Scripture was given by In-
'ſpiration of God, holy Men ſpeaking and wri-
'ting as they were moved by the Holy Ghoſt.

'And

'And that this is the foundation of all revealed 'Religion, and a perfect ſufficient Rule of Di-'rection to the Children of Men.

'4. I believe that God made Man upright in 'own Image, conſiſting in Knowledge, Righte-'ouſneſs and Holineſs, with Dominion over the 'inferiour Creatures.

'And that he made a Covenant of Works with 'him, promiſing Life, upon condition of a perfect 'and perpetual Obedience, threatning Death up-'on Diſobedience; and giving him a Command 'of Trial, *Not to eat of the Tree of the knowledge of 'Good and Evil upon pain of Death.*

'5. I believe that Man being left to the Freedom 'of his own Will, at the inſtigation of the Devil, 'ſinn'd againſt God in eating the forbidden Fruit, 'and ſo fell from his Eſtate of Holineſs and Hap-'pineſs; and he being a common Perſon, all his 'Poſterity fell with him into an Eſtate of Sin and 'Miſery.

'That all the Sons of Men are born Children of 'Diſobedience, wanting original Righteouſneſs, 'and under a Corruption of the whole Nature, 'Slaves to the Fleſh, the World, and the Devil.

'And conſequently Children of Wrath, obnoxi-'ous to the Juſtice of God, and the Condemnati-'on of the Law.

'And that no Creature is able to deliver them 'out of this Condition.

'6. That God having from all Eternity, of his 'meer good pleaſure, elected a Remnant of Man-'kind to everlaſting Life, did, in infinite Wiſ-'dom, find out a way to ſave and deliver them

'out of this ſinful and miſerable Eſtate, and to 'bring them into a ſtate of Salvation; and that 'was by giving his only begotten Son to be their 'Redeemer, who being God and one with the 'Father, according to the determinate Counſel of 'God, did, in the fulneſs of Time, take upon him 'our Nature, a true Body, and reaſonable Soul, 'and became Man, being conceived by the Holy 'Ghoſt, born of the Virgin *Mary*, and called '*Jeſus*.

'I believe that this *Jeſus* was the true *Meſſiah*, 'promiſed to, and expected by the Patriarchs un-'der the old Teſtament.

'That he liv'd a holy ſinleſs Life, and fulfill'd 'all Righteouſneſs, being made under the Law; 'that he underwent the Miſeries of this Life, the 'Wrath of God for our Sins, and as a Sacrifice for 'Sin dy'd a curſed Death upon the Croſs, there-'by ſatisfying Divine Juſtice for the Sins of Man, 'and ſo reconciling us to God, and bringing in 'an everlaſting Righteouſneſs.

'That he was bury'd, and that having con-'quer'd Death, he roſe again the third Day, and 'having commiſſion'd his Apoſtles and Miniſters 'to preach the Goſpel to all the World, he aſcen-'ded into Heaven, where he is and continues to 'be, God and Man, our prevailing Interceſſor 'with the Father, and the glorify'd Head over 'all things to the Church: In all this gloriouſly 'executing the three great Offices of Prophet, 'Prieſt and King.

'7. I believe that in Jeſus Chriſt there is a new 'Covenant of Grace made and publiſh'd in the 'Goſpel,

'Goſpel, the Tenor of which is, That all thoſe 'who in the ſight and ſenſe of their loſt and un-'done Condition by Nature come to Jeſus Chriſt, 'and truly repent of all their Sins, and heartily 'renounce the Devil, the World and the Fleſh, 'and all their own Righteouſneſs in point of Juſti-'fication, and by a lively Faith cordially reſign 'themſelves to Jeſus Chriſt as their Prince and 'Saviour, covenanting to be his humble Servants, 'and ſerving him accordingly, (ſincerely though 'not perfectly) in all manner of Goſpel Obedi-'ence, ſhall have all their Sins pardoned, their 'Peace made, their Perſons juſtify'd, their Natures 'ſanctify'd, and their Souls and Bodies eternally 'ſaved.

'8. I believe that the Holy Spirit doth effectu-'ally apply the Redemption purchas'd by Chriſt 'to all the Elect, by working in them that which 'is required of them, convincing them of Sin, 'enlightning their Minds with the knowledge of 'Chriſt, renewing their Wills, and not only per-'ſwading them, but powerfully enabling them to 'embrace Jeſus Chriſt, as he is freely offer'd in the 'Goſpel.

'And that the ſame Spirit continues to dwell 'in them, and to work all their Works in them, 'weakning their Corruptions, ſtrengthning their 'Graces, guiding their Way, comforting their 'Souls, witneſſing their Adoption, enabling them 'more and more to die unto Sin, and to live un-'to Righteouſneſs, and keeping them faithful and 'ſtedfaſt unto the End.

'9. I

'9. I believe that all true Believers make up 'one inviſible ſanctify'd Church, which is the 'Myſtical Body of Jeſus Chriſt, receiving vital 'Influence from him as from their Head, and ha-'ving Communion in the ſame Spirit of Faith 'and Love.

'And that all thoſe who by Baptiſm outward-'ly profeſs Faith in Chriſt, as the true *Meſſiah*, 'make up the univerſal viſible Church of Chriſt 'on Earth, of which Jeſus Chriſt is the only ru-'ling Head, and as ſuch hath inſtituted Ordinances 'for Worſhip and Diſcipline, which are to be ob-'ſerved and kept pure in particular Churches, 'and hath appointed the ſtanding Office of a Goſ-'pel Miniſtry, for the due Adminiſtration of thoſe 'Ordinances, to the Edification of the Church, 'and hath promis'd to be with them always to 'the End of the World.

'10. I believe that God hath appointed a Day 'in the which he will judge the World in Righ-'teouſneſs by that Man whom he hath ordain'd, 'who will raiſe the Bodies of all Men from the 'Grave, and judge them all according to their 'Works, ſending the Wicked, Impenitent and Un-'believers into everlaſting Puniſhment, and re-'ceiving the Righteous into Life eternal, to be 'together for ever with the Lord.

'And that then he ſhall deliver up the King-'dom to God. even the Father, that God may be 'all in all to Eternity."

As the Caution of thoſe Reverend Miniſters that were Mr. *Henry*'s Ordainers, determin'd them to

to have it done with great Privacy, ſo for the ſame Reaſon they did not think fit to give him a Certificate in the uſual Form, but only ſigned this brief Teſtimonial:

We whoſe Names are ſubſcribed, are well aſſured that Mr. Matthew Henry *is an Ordained Miniſter of the Goſpel.*

Sic Teſtor W. WICKENS,
FRAN. TALLENTS,
May 9. EDW. LAWRENCE,
1687. NATH. VINCENT,
JAMES OWEN,
RICH. STEELE.

Mr. *Henry* accepted for the preſent ſuch a Certificate as they thought fit to give him, but afterwards when their Fears were pretty well blown over, he was deſirous to have one more plain and full; and accordingly on the 17*th* of *December* 1702, the Reverend Mr. *Tallents* drew up the following Paper, ſigned by himſelf and Mr. *James Owen.*

We whoſe Names are ſubſcribed, being two of thoſe ſix who ſubſcribed a Certificate concerning the Ordination of Mr. Matthew Henry, May 9. 1687, *do hereby certifie, That the ſaid Certificate was drawn up ſo ſhort and general, becauſe of the difficulty of the Times, but the true intent and meaning of it was, that the ſaid Mr.* Matthew Henry, *after due Examination and Exerciſes performed with their Approbation, did upon the ſaid* 9th *of* May 1687, *at* London,

London, *make a full Confeſſion of his Faith, and ſolemn Dedication of himſelf to the Service of Chriſt in the Work of the Miniſtry, and was thereupon, by Impoſition of Hands, with Faſting and Prayer, ordained and ſet apart to the Work and Office of a Goſpel Miniſter, by thoſe whoſe Names are ſubſcribed with their own Hands to the ſaid Certificate.*

FRAN. TALLENTS.
December 17. 1702. JAMES OWEN.

By the Date of this laſt Certificate it appears, that Mr. *Henry* had been for many Years a Miniſter before it was drawn up, but ſuch was his care to have it made manifeſt to all, that he had not been guilty of an irregular Intruſion into the Sacred Office, that he was glad to procure this more diſtinct and full Account of his manner of Entrance into it. By this Time he had many Seals of his Miniſtry, and an univerſal Acceptance and Eſteem, and might without Vanity have uſed the Words of St. *Paul*, 2 Cor. iii. 1. *Do we begin again to commend our ſelves? or need we, as ſome others, Epiſtles of Commendation to you, or Letters of Commendation from you? Ye are our Epiſtle written in our Hearts, known and read of all Men: Foraſmuch as ye are manifeſtly declared to be the Epiſtle of Chriſt, miniſtred by us, written not with Ink, but with the Spirit of the living God, not in Tables of Stone, but in fleſhly Tables of the Heart.* But notwithſtanding this great Seal of Heaven, he deſpiſed not the Witneſs of Chriſt's faithful Miniſters.

It is ſomewhat remarkable, that the Reverend Mr. *Steele* ſhould be concerned in the Ordination of

of both Mr. *Henrys*, Father and Son; in the Life of Mr. *Philip Henry* you will find, that in the Year 1657, *Sept.* 16. Mr. *Steele* was one of thoſe that Ordained him at *Prees* in *Shropſhire*, and now almoſt 30 Years after he is concerned in the Ordination of his Son; this Circumſtance muſt be very pleaſing both to Father and Son, and it could not be leſs pleaſing to Mr. *Steele* himſelf, (that faithful excellent Preacher,) that he ſhould be employed under Chriſt in ſending out two ſuch Miniſters into the Vineyard, ſuch a Father and ſuch a Son; it was the Honour of his younger Days to be appointed by the Claſſis of Miniſters one of thoſe that ſhould lay Hands on Mr. *Philip Henry*, and ſure it muſt be the Comfort of his now far advanced Years, that he had the opportunity of doing the ſame Office for the Son; it was an inſtance of the Goodneſs of God, which I doubt not all three rejoyc'd in at that time.

After this Solemnity was perfected, Mr. *Matthew Henry* made all convenient haſte down into the Country; he was now well inſtructed, and had received full Powers for the diſcharge of his Miniſtry, and his Heart was bent for it. We have already heard that the Winter before he had received a very earneſt Invitation to come and ſettle at *Cheſter*, and he had encouraged them to expect his Compliance with them, as ſoon as his Affairs would permit.

And now the Providence of God had opened a wide Door for him, according to the Requeſt he put up to God when he was about to be Ordained. The Rumour there had been the Winter before

fore of an Indulgence deſigned, proved true, and it need not be concealed, that the Diſſenters were generally very glad of it; thoſe in *Cheſter* had been not a little harraſſed of late Years, by ſevere Fines and Impriſonments, though there was nothing found againſt them, except in the Matters of their God; the Proſpect of Reſt and Liberty was very pleaſant to them.

They were not ignorant, that the Deſign of the Court was in favour of Popery, but they conſider'd that *God's Thoughts are not as Man's Thoughts*, they knew the Papiſts would be indulged, whether Proteſtant Diſſenters accepted the Liberty or refuſed it; they were reſolved for their own parts to do every thing they ought to do for keeping out Popery, when-ever it ſhould be impoſed upon the Nation; they thought, the Preaching of Diſſenting Miniſters would more effectually diſſerve the Intereſts of Popery, than their Silence could do; however, they knew a Neceſſity lay upon them, and a Diſpenſation of the Goſpel was committed to them, and as they had gone on, as well as they could hitherto, under all the Frowns of the Government, and even to the Loſs of their Goods and their perſonal Liberty, they thought they were obliged to go on ſtill, and if the King thought fit to interpoſe and ſuffer none to hurt them, they ſaw no reaſon to refuſe ſuch a favour.

The Diſſenters in *Cheſter* ceaſed not to follow Mr. *Henry* with importunate Letters, to come over and help them as ſoon as poſſible, and Mr. *Anthony Henthorne* having occaſion to go up to *London*,

don, brought along with him the Wiſhes of all the People, and their Hopes that a wide Door would be opened unto him and effectual, tho' there were many Adverſaries, they let him know the Ice was already broken, and that they had deſired his Friend Mr. *T.* to preach to them till he came among them.

Mr. *Henthorne* had been always forward to promote the Goſpel in that City, where God had caſt his Lot, and greatly bleſſed him for many Years; he now opened his Doors and offered to his Neighbours the uſe of his Houſe for the Worſhip of God, which was large and commodious; he received Mr. *T.* into his Houſe, gave him a moſt kind Entertainment in every thing, treating him as if he had been his neareſt Relation.

To his Houſe the People reſorted beyond all Expectation; they only met at firſt between the Hours of Publick Worſhip, moſt of them went to hear Dr. *Fog* and Dr. *Hancock*, whoſe Miniſtry they valued and bleſſed God for; but at Noon and again in the Evening, they flock'd to Mr. *Henthorne*'s, and the Word of God was unto them Line upon Line, Precept upon Precept, here a little and there a little; their Numbers increaſed every Day, and ſome Time before Mr. *Henry* came, they found it neceſſary to provide a larger Place; here again Mr. *Henthorne* was ready to ſupply them, a pretty large Out-building, part of the Friery which belonged to him, was pitch'd upon to be the Place; they ſet to work one *Munday* Morning, and before the Week's end, they had it in that Forwardneſs, that the next Lord's-Day it was opened.

It will eaſily be believed, this muſt raiſe the Spleen of ſome Men, and the Scorn and Contempt of others; but they went on, and God was pleaſed to countenance and encourage them by giving remarkable Succeſs to the Word; many young Perſons were convinced of Sin, ſome we hope were converted: The Miniſter that was upon the Spot, fell under a very threatning Illneſs, which he and others took to be a Conſumption, and yet he was but taken off his Work for one Day in ſeveral Months, and then his Abſence was abundantly ſupplied by that excellent Miniſter, Mr. *James Owen*, whoſe Praiſe is in all the Churches; it pleaſed God to reſtore the other Miniſter to a good Meaſure of Health, and having obtain'd Favour of the Lord, he continues this Day, and has often placed that Affliction among the choiceſt of his Mercies, but ſees cauſe to lament the Loſs of thoſe excellent Men that were the Friends and Companions of his younger Years, they now reſt from their Labours, and their Works follow them; when Mr. *Henry* came down, the other gladly reſigned up the Work to him; he found every thing ready for him, and the Reſentments of thoſe that were otherwiſe minded pretty well allay'd, and ever retained a ſincere reſpect for that Miniſter that had ſerved his Abſence.

CHAP.

CHAP. III.

His Settlement at Cheſter, *the agreeable Society he met with there; his Marriage, firſt and ſecond; his Children; the excellent Order and Government of his Family; ſome of the moſt remarkable Providences relating to his Family; his exemplary Relative Religion.*

MR. *Matthew Henry* could not be more earneſtly expected at *Cheſter*, than he was now willing to be with them; accordingly, towards the latter end of *May* 1687. the ſame Month on which he was ordained, he took his Leave of *London*, and made but a very ſhort Stay at *Broad-Oak*, for on the firſt of *June* Mr. *Greg*, Mr. *Coker*, Mr. *Hall* and ſome others came to meet him at his Father's Houſe, and attended him to *Cheſter*; the Day following, being *Thurſday*, was ſome Time before choſen to be the Lecture-Day, then he preached his firſt Sermon publickly, from 1 *Cor.* ii. 2. *I determined to know nothing among you, but Jeſus Chriſt, and him Crucified.* I am a Witneſs of the Joy and Thankfulneſs with which they received him; it may be truly ſaid, they received him as an Angel of God; and ſo indeed he was a Meſſenger ſent from God to them; he came to them in the Fulneſs of the Bleſſing of Chriſt, a great Bleſſing to many Souls in *Cheſter* and the Country round about.

He found in that City a very agreeable Society, which enabled him to go on in his Work with greater Chearfulneſs and Courage; he found among them an aged Miniſter, Mr. *Harvey*, a good Scholar and judicious Preacher; he would not promiſe to ſettle at *Cheſter*, till Mr. *Harvey* had declared his Conſent to it, which he did not only to the People, but to Mr. *Henry* himſelf; one of the firſt Viſits that Mr. *Henry* made, was to Mr. *Harvey*, and it was before he preached his firſt Lecture Sermon, which has been mentioned; he deſired Mr. *Harvey* to be free with him, whether he was conſenting to his coming, aſſuring him if he was not, he would return to the Place from whence he came; Mr. *Harvey* told him he had conſented to it, believing there was Work enough in *Cheſter* for 'em both.

Mr. *Harvey* preached a Lecture on *Tueſdays*, on which Mr. *Henry* conſtantly attended, and always carried it towards Mr. *Harvey* as a Son to a Father, carefully avoiding every thing that might give any occaſion of Offence, and always adviſed his Friends to ſhew all poſſible Regard to him, as to a faithful Miniſter of Chriſt, that had for many Years ſerved among them in the Goſpel, and had been a Sufferer for it.

That City was then very happy in ſeveral worthy Gentlemen that had their Habitations there, they were not altogether Strangers to Mr. *Henry* before he came to live among them, but now they came to be his very intimate Acquaintance; ſome of theſe, as Alderman *Mainwaring* and Mr. *Vanbrugh*, Father to Sir *John Vanbrugh*, were in Communion

munion with the Church of *England*, but they heard Mr. *Henry* on the Week-day Lectures, and always treated him with great and ſincere Reſpect.

Others there were that had all along profeſſed themſelves Diſſenters, tho' with great Moderation and juſt Eſteem to the good Men that were of the Eſtabliſhed Church. The Chief of theſe were *George Booth*, Eſq; an eminent Lawyer and near Relation to the Earl of *Warrington*; *Richard Kenrick*, Eſq; a Gentleman of very good Senſe, pleaſant and inſtructive Converſation, and truly Religious, happy in his Yoke-fellow and Children, a true Lover of Mr. *Henry*'s Miniſtry, which God made very uſeful to him, and many Branches of that worthy Family bleſs God for him, and I believe will do ſo to Eternity; *John Hunt*, Eſq; younger Brother to Mr. *Hunt* of *Boreatton*, walking in the ſame Spirit and Way with that honoured Family from which he was deſcended, and always Mr. *Henry*'s faithful and prudent Friend. But there was not any one in whom Mr. *Henry* promiſed himſelf more Comfort, than *Edward Greg*, Eſq; a moſt exemplary Perſon for Meekneſs, Humility, and ſerious Godlineſs, one that had a good Report of all Men; he had been very inſtrumental in Mr. *Henry*'s coming to *Cheſter*, and was his *Fidus Achates*, as he called him; but after about two Years ſpent between them in the moſt intimate and endearing Friendſhip, God took him away to a better World. Mr. *Philip Henry* in his Diary takes particular Notice of the Death of this good Gentleman, of whom he ſays, *He was a worthy*

Gentleman indeed, he died in the midſt of his Days, he feared God greatly, was eminently active and uſeful in ſettling my Son at Cheſter, *and a great Encourager of him; the Lord is pulling down our Earthen Props from under us, that we might lean and truſt to himſelf alone.*

Beſides theſe, Mr. *Henry* met with many kind and valuable Friends among the principal Tradeſmen in *Cheſter*; I find their Names ſo often mentioned with great Reſpect in his Diary, that I think I ought not to conceal it here, how much Comfort and Satisfaction he had in the Society and Converſation of Mr. *Anthony Henthorne*, Mr. *Sam. Kirk*, Mr. *Tho. Robinſon*, Mr. *John Hulton*, and ſeveral others; but I muſt reſtrain myſelf, my only Deſign is to let the World ſee, how fair an Opportunity God gave Mr. *Henry* at his Entrance upon his Work, both of doing and getting Good, and how great Encouragement he had chearfully to go on with it, a wide Door was open and effectual, and if there were many Adverſaries, there were many Friends, and thoſe as diſcreet and faithful as moſt Miniſters have been favoured with.

That which ſtill added to the Comfort of Mr. *Henry*'s Settlement there was, that in a little Time three of his Siſters had their Lot caſt in that City, much to his Satisfaction and to their own; ſince the Providence of God had removed them from their Father's Houſe, nothing could be more pleaſing to them, than to be placed under their Brother's Miniſtry.

Mr. *Radford* and Mr. *Hulton* (who had married the two younger) were born in *Cheſter*, had lived there

there from their Infancy, and were betimes taken Notice of for their Seriouſneſs and Diligence in the Concerns of their Souls; Dr. *Tilſton*, who married the ſecond Siſter, removed from *Whitchurch* to *Cheſter*, and fell into very good Buſineſs and Reputation there, but God took him away before he could be ſaid to be in the midſt of his Days, and yet he was found both ready and willing to die.

The eldeſt Siſter alone was ſeparated from them, being married to Mr. *Savage* of *Wrenbury* in *Cheſhire*, and yet not ſo far diſtant, but that they had the Opportunity of frequently meeting both at their own and their Father's Houſe, and always with ſincere Affection and to mutual Comfort. All Mr. *Henry*'s Siſters were a Comfort and Credit to him, behaving themſelves with that Meekneſs of Religious Wiſdom that gained them univerſal Reſpect.

But it pleaſed that God whom he ſerved with his Spirit in the Goſpel of his Son, to be providing for him farther Comfort and Encouragement; he was now in ſtated Employment, in a very agreeable Situation, ſurrounded with very good Friends, the Congregation growing, Liberty continued, and there was ſcarcely any thing farther that any one could wiſh for him, but a ſuitable Yoke-fellow to be the Partner of his Cares and Comforts.

He had heard before he left *London*, that Mr. *John Hardware*, who had married a Daughter of Mr. *Hunt* of *Boreatton*, had an only Siſter that was very much eſteemed for the Comelineſs of

her Perſon, and her excellent Qualifications; her Brother's marrying into the *Boreatton* Family, had given her the Opportunity of being acquainted with Mr. *Philip Henry*, and all the Family at *Broad-Oak*; ſhe often heard them ſpeak at *Boreatton* of young Mr. *Henry*, under a very recommending Character; ſhe was pleaſed to converſe with his Siſters, and every thing prepared her to receive a favourable Opinion of him.

At his coming to *Cheſter*, they ſoon had an Opportunity of ſeeing each other, and in a little Time Mr. *Henry* told ſome of his Friends what he had in his Deſires, but he was apprehenſive ſome Difficulties might lie in his Way; his Friends were very much pleaſed with his Deſign, and readily promiſed to do him all the Service that lay in their Power; this Propoſal was ſoon made to Mrs. *Katherine Hardware*'s Relations, the Father and Brother very readily and generouſly gave into it, but the Mother, tho' inferior to none of them in Wiſdom, could not ſo readily approve of it.

She conſidered ſhe was their only Daughter, they were able to give her a good Portion, ſhe had every thing in her that was recommending, ſeveral Gentlemen of much larger Eſtates, had deſired to make their Addreſſes to her; ſhe was afraid the World would ſay they had not taken ſufficient Care of their Daughter, but rather ſacrificed her to the Intereſt of a Party; ſuch Scruples as theſe perplexed the Mother's Mind, ſhe valued Mr. *Henry* as much as any one, ſhe valued him as a Miniſter and as a Friend, but ſhe thought it was their Duty

Duty to make better Proviſion for their Daughter, as to the World; ſhe knew the Miniſtry, eſpecially of the Non-conformiſts was very much deſpiſed, the Liberty was precarious; if Perſecution ſhould ariſe, ſhe queſtion'd whether her Daughter would have Faith and Patience enough to encounter with it, having been tenderly brought up, and every where treated with Reſpect and Honour, and if ſhe could not ſtoop to the Croſs, ſhe conſidered it would be a great addition to Mr. *Henry*'s Troubles, in a Time when he would have moſt need of Comfort.

I ſpeak not theſe Things by Conjecture, they were the Objections which I heard her make to this Propoſal, and which I and ſome others endeavoured to anſwer as well as we could: After ſome Time, her Thoughts took a turn more favourable to Mr. *Henry*'s Deſign, his Friends were importunate, the Father and Brother well ſatisfied, he himſelf acted in it with all Diſcretion and Decency; the Daughter did not diſſemble the Reſpect ſhe had for him, as a wiſe and good Man, and of an excellent Temper, ſhe loved Religion and the Miniſtry; theſe Things facilitated the Affair, her Mother conſented to it, and her Father gave her to Mr. *Henry* in Marriage, and in her gave him a very great Bleſſing, though it was not of long Continuance.

Mr. *Henry*'s good Father and Mother were greatly pleaſed with their Son's Choice, and the Change of his Condition; when theſe two Families came together, it was ſoon remembred, that there had been once a Motion made between

Mr. *Hardware* the Father, and Mrs. *Henry*, then Mrs. *Katherine Matthews*, Mr. *Matthew Henry*'s Mother; and they could not but obſerve, that tho' the Providence of God did not permit that Propoſal to take effect, but choſe very well for both of them elſewhere, yet that now it ſhould be ſo ordered that their Children ſhould marry together, and their Families now be ſo ſtrictly allied to each other, ſo many Years after an Alliance was firſt intended.

Upon this Marriage Mrs. *Henry*'s Father and Mother removed from their Houſe at *Moldſworth*, and came to live at *Cheſter*; I think they were the Houſe-keepers, and Mr. *Matthew Henry* and their Daughter boarded with them; then it was that they had a better Opportunity of judging how they had beſtowed their Daughter, and when they ſaw ſo much of Mr. *Henry*'s pious and pleaſant Converſation, his excellent Temper and great Diligence and Prudence, they were far from repenting what they had done, ſo far, that to my certain Knowlege Mrs. *Hardware* ſeverely reflected upon herſelf, for oppoſing it ſo much as ſhe had done; ſhe was now ſenſible of the great Helps, both ſhe and her Husband in their declining Years had for their Souls, by their Son *Henry*'s Expoſitions, Sermons and Prayers, both in Publick and in the Family; ſhe admired the Goodneſs of God that had choſen ſuch a Lot for herſelf and hers, that had over-ruled her own Inclinations, and done ſo much better for herſelf and her Child, than ſhe ſhould have done had it been left to herſelf; ſhe ſaid ſhe was now convinced it was Pride and Covetouſneſs

vetouſneſs that were then working in her, though at that Time ſhe did not think ſo; her own Thoughts were now ſevere upon her, and it was become now a much harder thing to reconcile her to herſelf, than before it had been to reconcile her to that Propoſal.

This happy Couple had not lived together above a Year and a half, before it pleaſed God to part them; Mrs. *Henry* was ſeized in Child-bed with the Small-Pox, the Child was ſpared, but the Mother taken away; it was on the 14th of *February* 1689, that God put the Faith and Patience of Mr. *Henry* upon this ſevere Trial: I then lived about eighteen Miles from him, and had the ſad News early ſent me, and immediately reſolved to go and mourn with him, and a ſorrowful Family I there found; the Mother ſeemed to me to bear the Affliction with the moſt compoſed Mind; one then preſent told me, this good Gentlewoman was as much as any overwhelmed with Grief when ſhe ſaw her dear Child was dead, but in about half an Hour's Time ſhe check'd herſelf with theſe Words, *It is the Lord, I have done; I have done, I will not repine*, and then endeavoured to comfort others; then it was that ſhe again reflected upon herſelf for not conſenting more freely to that Match, and ſaid, *God that knew how long her Child was to live, had brought her into that Family to prepare her for Heaven.*

The firſt Word Mr. *Henry* ſpoke to me on this Occaſion with many Tears, was, * *I know nothing could ſupport me under ſuch a Loſs as this, but the good*

* *See Mr.* Philip Henry's *Life*, p. 141.

good Hope I have that ſhe is gone to Heaven, and that in a little Time I ſhall follow her thither.

It was no ſmall Alleviation of Mr. *Henry*'s Grief, that God had ſpared the Child; that while the Root was dried up beneath, the Branch was not broken off from above. Mr. *Philip Henry* came to viſit his Son on this ſad Occaſion, and baptized in Publick his Daughter *Katherine*; nothing could be more ſolemn or affecting than that Adminiſtration; Mr. *Matthew Henry* preſented his Child to Baptiſm, made a Confeſſion of his Faith, renewed his Covenant, and in the moſt melting and tender manner added, *Altho' my Houſe be not now ſo with God, yet he hath made with me an everlaſting Covenant ordered in all Things and ſure, and this is all my Salvation and all my Deſire, although he make me not grow; and according to the Tenour of this Covenant, I offer up this my Child to the great God, a Plant out of a dry Ground, deſiring it may be implanted into Chriſt, &c.* Every ones Heart was full on this Occaſion, and few dry Eyes in that great Congregation, they felt his Affliction as their own.

This Daughter God has ſtill ſpared, tho' often in danger of Death; ſhe has been for ſome Time married to Mr. *Wittar*, the Son of a religious and wealthy Citizen, and may the God of their Fathers be their God, and the Grace and Bleſſings of the Covenant their Portion and Inheritance.

Tho' this was a very ſhocking Affliction to Mr. *Henry*, yet God ſtrengthned his Heart and his Hands, and he went on with his Work with his uſual Diligence and Livelineſs; his Father and Mother *Hardware* ſtill continued with him, and ſhewed

ſhewed the greateſt Tenderneſs for him, now he was more than ever endeared to them, they lived together with much Comfort and cordial Affection: After ſome Time, Mrs. *Hardware* herſelf put him upon the Thoughts of a ſecond Marriage, and was deſirous that he might make another of her Relations happy; the youngeſt Daughter of *Robert Warburton*, Eſq; of *Grange*, was the Perſon their Thoughts were ſet upon, that Family was judged by Mr. *Henry*'s Friends the moſt ſuitable for Mr. *Henry* to marry into, and that Perſon the moſt ſuitable in the Family.

The Family of *Grange* was very eminent for Religion; Mr. *Warburton*'s Father was that learned and religious Gentleman, *Peter Warburton*, Eſq; Serjeant at Law, and one of the Judges of the Common-Pleas, a Perſon of eminent Wiſdom and Integrity, who choſe for his Motto, *Chriſt is the Chriſtian's All*; which being deeply inſcribed in his Heart, was put up in almoſt every Room in his Houſe, and ordered to be engraven upon the Rings given at his Funeral.

He was a younger Branch of the ancient and honourable *Warburtons* of *Areley*, Baronets, who were originally of the Name of *Dutton*; but upon their being poſſeſs'd of the Lordſhip of *Warburton*, *Areley*, and many other fair Lordſhips in *Cheſhire*, took the Name of *Warburton*, and have ſtill their principal Seat at *Areley*, where they live in Plenty and Honour.

This religious Judge *Warburton*, of *Helperſtone Grange*, (for ſo I find it called) conſiderably improved both the Eſtate and Virtue of the Family,

and

and his Son (whoſe Daughter Mr. *Henry* married) built upon that good Foundation; he was the third Son, but the two eldeſt died in their Infancy; he married *Elizabeth* the Daughter of Alderman *Barkley* of the City of *London*, a very ſtrict and ſerious Chriſtian: Mr. *Warburton* was a Gentleman that greatly affected Retirement and Privacy, eſpecially in the latter Part of his Life; the *Bible*, and Mr. *Baxter*'s *Saints Everlaſting Reſt* uſed to lie daily before him on the Table in his Parlour; he ſpent the greateſt Part of his Time in Reading and Prayer; his Houſe was a little Sanctuary to the Silenced Miniſters, and thoſe that adhered to them; the Cauſe of Non-conformity he fully approv'd, and never deſerted it to his Dying Day.

The Reverend Mr. *Henry Newcome* of *Mancheſter*, that Prince of Preachers, that did truly *dominari in Conſcionibus*, was as much eſteemed at *Grange*, as Mr. *Philip Henry* was at *Boreatton*; he had his frequent Times of coming to them, Preaching and adminiſtring the Lord's Supper in the Family; his Miniſtry was very pleaſant and profitable to them, indeed it was ſo to all that knew him; he was brought by the good Providence of God, when young, into that Part of *England*, being as I take it born in *Northamptonſhire*, where that County borders upon *Huntingdonſhire*. He married into the Family of the *Mainwarings* of *Caringham*, was firſt Miniſter at *Gooſtree*, then at *Goſworth*, from thence he was invited to *Mancheſter* to be an Aſſiſtant to Mr. *Heyrich*, a Miniſter of genteel Extract and great Learning; God made Mr. *Newcome*

come one of the greateſt Bleſſings to that Town, and the Country round about that ever came into it; I never heard of one more ſucceſsful in Converſion Work; his Perſon and Behaviour, his ſweet Temper, admirable Senſe and unaffected Piety and Humility, recommended him every where; * the Great Men courted his Acquaintance, and he was a moſt cordial Friend to the meaneſt Chriſtian.

The firſt Lord *Delamer* was his great Friend, and his Son, the late Earl of *Warrington* (that noble Patriot) and his Lady had a ſincere Reſpect for him; but there was no Family in *Cheſhire* where he was more heartily welcome and better pleaſed than at *Grange*; (*a*) they looked on him as their Paſtor in Times of Reſtraint, and he continued his Viſits to them, and Affection for them to the laſt.

I have reaſon to believe, he was conſulted in the Propoſal made by Mr. *Henry*, for by the Diary of Mr. *Philip Henry*, I find it recorded, That on the 28th of *April* 1690, he was with his Son at *Cheſter*, and there had the Satisfaction of meeting with Mr. *Newcome* of *Mancheſter*, by whoſe Company he owns he was very much refreſh'd, and preſently takes notice of his Son's Motion to Mrs. *Mary Warburton*, as that which he hoped was of the Lord.

They were married the 8th of *July*, the ſame Year at *Grange*, Mr. *Henry*'s Father and Mother both

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* *See Dr.* Calamy's *Abridgment.*

(*a*) *See his Funeral-Sermon, preached by Mr.* Chorlton, *with a Preface by Mr.* How.

both preſent, greatly pleaſed with their Acquaintance with ſo worthy a Family, and their Relation to it; after ſome Days ſpent, they went to *Cheſter* with their Son and Daughter, and having left them there in Comfort, returned to their own Habitation at *Broad-Oak*, bleſſing God that had thus filled up the former Breach, and reſtored to their Son the Honour and Comfort of that State and Relation, which through the Goodneſs of God hath proved a real and great Bleſſing to both Sides.

His Father and Mother *Hardware* having, according to their Deſire, ſeen him thus ſettled again, choſe to retire to an Eſtate they had at *Bromborough-Court* in *Wirral*, leaving to him now the Care of the Family, which they had wholly taken upon themſelves before.

Being now the Head of a Family, he began to keep a Diary of all the Remarkable Paſſages of Providence that occur'd to him; he had not been a negligent Obſerver of Divine Conduct before this Time, but his Obſervations were more general, and committed to looſe Papers; but from this Time they were more ſtrictly made and faithfully recorded, and he continued this Practice to the laſt.

His Diary takes Date *November* 9, 1699 on a Sabbath-Day, which he begins thus; 'This Day 'I concluded my Subject of *redeeming Time*, from '*Epheſians* v. 16. and among other Things, direct-'ed as very uſeful to keep a ſhort Account every 'Night how the Day has been ſpent; this will 'diſcover what are the Thieves of our Time, and 'will ſhew us what Progreſs we make in Holi-

'neſs;

'neſs; and now why ſhould not I make the Ex-
'periment?

His Diary contains only ſhort Hints, except it be on ſome ſpecial Occaſions; there you may ſee where he was every Day, what Viſits he received as well as made; how often he preached, and from what Texts; there he records the Providences of God towards his Family and Friends, their Mercies and their Afflictions, even as if they were his own; any uncommon Events; the State of Publick Affaias, with ſober and judicious Remarks upon them; the Books that he read, the Journeys that he took, the Frame of his own Spirit, *&c.* the whole interſperſed with humble Reflections and Ejaculations.

My Buſineſs now being to ſhew his Family Conduct and Relative Religion, it will be proper to conſider both the Conſtitution of his Family, and its Order and Government.

As for the Conſtitution of it, in the Children that God was pleaſed graciouſly to give him, the Reader will pardon me, if I be more particular in the Account of them, than is uſual in Narratives of this Nature; there is ſo much of the Truth and Excellency of Religion ſeen in a becoming Temper and Conduct towards our Relations, and it is a thing in which the preſent Age is ſo notoriouſly defective, that I think it very neceſſary to repreſent Mr. *Henry* the more diſtinctly in this Part of his Character; by which it will appear, that his Relative Affections were not only very tender and ſincere, but that they were of a holy and ſpiritual Nature, ſuch as became

came a Chriſtian, and a Miniſter of the Goſpel.

His firſt Child by this ſecond Marriage was born the 12th of *April*, 1691. He obſerves the more than common Danger Mrs. *Henry* went through, but that earneſt Prayers were put up to God for her, both in Publick and Private, and God gave a gracious Anſwer; ſhe was delivered of a Daughter, on which he obſerves, 'It 'is not in vain to wait on God, and yet adds, I 'have been travelling in Birth this Day for poor 'Souls, and I fear there is not Strength to bring 'forth.

On this Occaſion his good Father came to *Cheſter* to viſit his Children and rejoyce with them, and on the Lecture-Day baptized the Child *Elizabeth*, preaching from *Iſaiah* lxiii. 10. *Ye are my Witneſſes ſaith the Lord, and my Servant whom I have choſen*, Witneſſes without Godfathers; and his Diary has made this Remark, 'That this his Grand-Child 'was born on the very Day of the Month, and 'Time of the Day that his eldeſt Son *John* died, 'Twenty four Years ago.

Having now a Child by ſecond Marriage, Mr. *Matthew Henry* made his Will, upon which he ſays, 'I have now ſet my Houſe in order, and to the 'beſt of my Apprehenſions, have ordered it juſtly, 'as becomes my Obligations of that kind, and I 'have now been deliberately weighing the Caſe 'of a Departure from hence; the Things that in-'vite my ſtay here, are far from outweighing 'thoſe that preſs my Departure; through Grace, 'I can ſay, *I deſire to depart and be with Chriſt, which 'is far better.*

This Child lived not above a Year and half; the Chincough and cutting of Teeth threw her into a Fever, under which ſhe continued for ſome Time, and not a Day paſſed in which he did not take ſome notice of her Caſe, with great Tenderneſs; three Days before ſhe died, he writes thus: 'The 'Child has had a very ill Night, very weak, and 'in all Appearance worſe; but I am much com-'forted from her Baptiſm; I deſire to leave her 'in the Arms of him that gave her me; the Will 'of the Lord be done; I have ſaid, if the Lord 'will ſpare her to me, I will endeavour to bring 'her up for him: I am now ſitting by a poor 'weak Child, thinking of the miſchievous Nature 'of Original Sin, by which Death reigns over poor 'Infants.

This Child died *July* 19, 1692, on which he thus writes: 'In the Morning I had the Child in 'my Arms, endeavouring ſolemnly to give it up 'to God, and to bring my Heart to God's Will, 'and preſently there ſeemed ſome reviving; but 'while I was writing this down, I was ſuddenly 'called out of my Cloſet; I went for the Doctor, 'and brought him with me, but as ſoon as we 'came in, the ſweet Babe quietly departed be-'tween the Mother's Arms and mine, without 'any Struggle, for Nature was ſpent by its long 'Illneſs, and now my Houſe is a Houſe of Mourn-'ing; 'twas a pretty forward Child, and very 'apprehenſive, began to go, and talk, and obſerve 'Things very prettily; I had ſet mine Affection 'much upon it, I am afraid too much; God is 'wiſe, and righteous, and faithful, and even this

'alſo is not only conſiſtent with, but flowing from 'Covenant-Law; it is this Day Five Years ſince I 'was firſt married, God has been teaching me to 'ſing of Mercy and of Judgment; Lord make me 'more perfect at my Leſſon, and ſhew me where-'fore thou contendeſt with me; Lord, wean me 'from this World by it. Bleſſed be God for the 'Covenant of Grace with me and mine, it is well 'ordered in all Things and ſure; O that I could 'learn now to comfort others, with the ſame 'Comforts with which I truſt I am comforted of 'my God! This goes near, but, O Lord, I ſubmit

'My dear Wife is much diſtreſſed, the Lord 'ſuſtain her, I would endeavour to comfort her, 'we are now preparing for a decent Interrment of 'my poor Babe; many Friends come to ſee us; 'I am much refreſh'd with 2 *Kings* iv. 26. *Is 'it well with thee, is it well with thy Husband, is it 'well with thy Child? And ſhe ſaid, it is well:* When I 'part with ſo dear a Child, yet I have no reaſon 'to ſay otherwiſe, but that it is well with us, and 'well with the Child, for all is well that God 'doth; he performeth the thing that he appointed 'for me, and his Appointment of this Providence 'is in purſuance of his Appointment of me to Glo-'ry, to make me meet for it.

After the Funeral, he thus writes: 'I have been 'this Day doing a Work that I never did, bury-'ing a Child, a ſad Day's Work; but my good 'Friend Mr. *Lawrence* preached very ſeaſonably 'and excellently at the Lecture in the Afternoon, 'from *Pſal.* xxxix. 9. *I was dumb, I opened not my 'Mouth, becauſe thou dideſt it*; my Friends teſtified

'their

'their Kindneſs by their Preſence; here is now 'a pretty little Garment, laid up in the Ward-robe 'of the Grave, to be worn again at the Reſur-'rection; bleſſed be God for the Hope of this.

The Month before this, he had ſet it down in his Diary, that he had been at the Funeral of a Child of his Brother *Hardware*'s, of which he ſays, 'he was laid in *Trinity-Church* in the ſame Grave 'with the precious Remains of my dear Wife; 'perhaps this Grave may be next opened for me, 'the Lord make me ready, and grant I may be 'found ſo doing; this Grave was not opened next for him, but it was opened for his Child; and now Twenty two Years after in the ſame Month, the ſame Grave was indeed opened for him; and according to his Deſire, when Death came it found him ſo doing, engaged in his Miniſterial Work.

In his Father's Diary, I find him thus ſympathiſing with his Children upon this afflicting Providence. '*July* 19. died my dear Grandchild *Eliza-*'*beth Henry* of the Teeth and Chincough, the For-'wardeſt for her Time of all my Grandchildren, 'and moſt likely to have lived, but Death had a 'Commiſſion; a ſharp Trial to the tender Pa-'rents, being their only one; God ſupport them 'them under it, and do them good by it, that 'when they are tried they may come forth as 'Gold.

I expect now to be cenſured for giving ſo large an Account of the Death of this Child; perhaps thoſe that know what it is to have parted with Children will excuſe me; my Deſign in it is to ſet before us all a Pattern of godly Sorrow, and

to let us ſee what it is to mourn after a godly Sort; what a Difference there is between Affections ſanctified, and thoſe that are meerly natural, and how good a Uſe the Grace of God will teach us to make of all the Diſpenſations of Providence.

The Year after, *April* 3, 1693, another Daughter was born to them, on which Mr. *Henry* obſerves, 'Thus doth God renew his Witneſſes; out of the 'Mouth of two living Witneſſes, a living Mother 'and a living Child, ſhall this Word be eſtabliſhed 'that God is Good; it was but a few Days after this, that his Siſter *Hulton* was delivered of a Daughter.

Theſe Mercies brought their affectionate Father over to *Cheſter* again; and on the 6th of the ſame Month, he publickly baptized his two Grand-Children, *Katherine Hulton* and *Mary Henry*, for whom, in his own Diary, he puts up this Ejaculation, *The Lord write their Names in the Book of the Living.* On this Occaſion he preached after his excellent Manner from *Gen.* xxxv. 5. *Eſau asked, Who are thoſe with thee? And he ſaid, the Children which God hath graciouſly given thy Servant.* He obſerved what a grave and religious, as well as reſpectful Anſwer *Jacob* gave to a common Queſtion; and inſiſted chiefly on theſe two Points, *That Children are the Gifts of God, and that the Children of the Covenant are his gracious Gifts.*

But this Child was ſoon taken away from them, the ſame Month in which it was born; it died *April* 22. After Mr. *Henry* had given ſome vent to his affectionate Sorrows, he concludes, *The Lord*

is

is Righteous, he takes and gives, and gives and takes again; I deſire to ſubmit, but, O Lord, ſhew me wherefore thou contendeſt with me.

This Affliction he endeavoured as a Miniſter to improve to himſelf and others on the next Lord's-Day, from *Rom.* v. 14. *Nevertheleſs Death reigned from Adam to Moſes, even over them that had not ſinned, after the Similitude of Adam's Tranſgreſſion, who is the Figure of him that was to come:* He expounded in the Morning the 38th of *Job*, where God ſo largely aſſerts his Sovereignity, and challenges all that ſhall preſume to arraign the Wiſdom and Equity of his Proceedings; and in the Evening he thus records it, 'I have now laid my 'poor Babe in the Grave in *Trinity Church*, the 'Fourth within this Year buried there, two of 'my Brother's Children, and two of mine, yet the 'Lord is gracious; the Lord prepare me for *that* 'cold and ſilent Grave.

Thus God was pleaſed to try his Faith and Patience, two Children brought forth for the Grave, when he hoped God was building up his Houſe: Hitherto it was not made to grow, but God will not contend for ever, there were the Bleſſings of a Poſterity reſerved for him; and on the 27th of *September* 1694, God gave him another Daughter, which his Father came and baptized *Eſther*, and he mentions her with this Requeſt, *The Lord number this Child among his hidden ones*; many Prayers have been put up for her, many Dangers ſhe went through in her Childhood, eſpecially in the Year 1697, when ſhe was about three Years old, her Life was almoſt deſpaired of;

on which Occaſion her Father thus expreſſes himſelf: 'What work doth Original Sin make! I de-'ſire to give her up to God, but I find it very hard, 'for ſhe is the Delight of my Eyes; the Lord 'pity as a Father pities, yea, ſurely he pities 'much more. Prayer was heard for her, ſhe has been ſpared in great Mercy.

The Year after, *June* 24, 1697 God gave them another Daughter, of whom he writes, *This Child is come into a World of Tears*; for now God had made a ſore Breach upon them, and not on them only, but upon his Church, by removing from them his excellent Father; he obſerves on this Occaſion, that four afflicting Providences, and four merciful Providences happened on four ſeveral Days of the Year, one of each; for, ſays he, 'My Brother *John* 'died, and my Daughter *Elizabeth* was born, '*April* 12; my dear Wife died, and my Daugh-'ter *Katherine* was born, *February* 14; my Father 'died, and this Child was born, *June* 24; I firſt 'married, and my Daughter *Elizabeth* died, *July* '19; thus God has ſet the one over againſt the 'other, that I may ſing of Mercy and Judg-'ment.

His Father being thus gone, that uſed to take Pleaſure in viſiting his Children, and baptizing his Childrens Children; he ſent to his faithful Friend and Brother Mr. *Lawrence* of *Nantwich* on this Occaſion, who baptized his Daughter *Anne*, and made a very judicious and practical Diſcourſe upon the Nature of the Sacraments of Baptiſm and the Lord's-Supper; ſhewing how the *Jewiſh* Church in the Wilderneſs enjoy'd the Subſtance of them

them in *paſſing under the Cloud, aad through the Sea, eating the Manna, and drinking the Waters of the Rock*, 1 *Cor.* x. 1, 2, 3. On this Occaſion Mr. *Henry* writes, 'I have endeavoured to glorify God this 'Day by the Profeſſion I have made of his Name, 'the Lord accept of me.

But this Child was taken from them in leſs than a Year and a half; ſhe died of the Meaſles, her Siſter *Eſther* had them at the ſame Time; *the one was taken and the other left:* The Death of this Child made a great Impreſſion upon the Hearts of the Parents; the Surprize was the greater, as her Father obſerved, becauſe tho' many Children in the City had that Diſtemper, they had not heard of any that died of it; hear how he communes with his own Heart about this Affliction: 'My 'Deſire is to be ſenſible of the Affliction, and yet 'patient under it; 'tis a Rod, a ſmarting Rod, 'God calls my Sin to remembrance, the cold-'neſs of my Love to God, abuſe of Spiritual 'Comforts; 'tis a Rod in the Hand of my Fa-'ther, I deſire in it to ſee a Father's Authority 'who may do what he will, and a Father's Love 'who will do what is beſt; we reſigned the Soul 'of the Child to him that gave it; and if the Lit-'tle Ones have their Angels, doubted not of their 'Miniſtration in Death, we have hopes, through 'Grace, that it is well with the Child; little 'Children in Heaven, we look upon as the *Via 'Lactea*, the Individuals ſcarce diſcernable, but al-'together beautifying the Heavens; we ſpent the 'Day in Sorrow for our Affliction, our Friends 'ſympathiſing with us; one Day committing the

'Immortal Soul to God, this Day committing the 'Duſt to the Duſt of the Earth as it was. I am 'in Deaths often, Lord teach me how to die dai-'ly. I endeavoured when the Child was put 'into the Grave, to act Faith upon the Doctrine 'of the Reſurrection, believing in him who quick-'neth the Dead.

All this while he went on with great Zeal and unwearied Diligence, building up the Houſe of God, and God was pleaſed to go building up his Houſe. On the 3d of *May* 1700, God was pleaſed to give him a Son; ſuch uncommon Dangers attended his Birth, both to the Mother and Child, that he has mark'd it down as no leſs than a Miracle of Mercy that their Lives were ſpared; 'We 'wept (ſays he) and made Supplications again and 'again, and we found it was not in vain; this 'Son was born that very Day Thirty nine Years, 'when my Father's eldeſt Son *John* was born, 'and it was on a *Friday* too.

He baptized this his Son *Philip* himſelf, and tho' ſome of his Friends thought it not ſo proper, yet he judged it very fit, as it is for the Miniſter to communicate in the Lord's-Supper, which himſelf adminiſters; this was done on the Lecture-Day, *May* 9, on which Day he obſerves, Thirteen Years ago he was ordained. He preached on this Occaſion from 2 *Sam.* vii. 14, 15. *I will be his Father, and he ſhall be my Son; if he commit Iniquity, I will chaſten him with the Rod of Men, and with the Stripes of the Children of Men, but my Mercy ſhall not depart from him.*

This

This happy Encreaſe of his Family put him upon making a new Will, which he did on the 20th Inſtant, having begg'd Direction from God about it: This Son coſt his Mother dear; when he was about a Month old he was very ill, and the Mother's great Weakneſs and her exceſſive Concern for her Son, brought her to the very Gates of Death; ſhe thought herſelf to be dying, and all about her feared it, but God ſtep'd in between her and Death; her Son ſtill lives, endeavouring to make his tender Mother ſome Recompence for what ſhe ſuffered for him, and I hope will continue to be the Son of Comfort and Rejoycing to her.

The Year after, *Octob.* 27, 1701, another Daughter was added to this Family; that Morning after the Child was born, it fell out for Mr. *Henry* to read in Courſe the 4th Chapter of 1 *Sam.* and took occaſion from thence to bleſs God that their Caſe was not like that of the Wife of *Phineas* there recorded, whoſe dying Lips called her Child *Ichabod, becauſe her Husband was ſlain, and the Ark of God was taken.* On the 6th of *November* he baptized his Daughter *Elizabeth* in Publick, preaching as he ſays for his own Encouragement, from *Mark* x. 16. *And he took them up in his Arms, put his Hands upon them, and bleſſed them.*

He now called his Friends together to join with him in his own Family, in Praiſe and Prayer for Family Mercies, taking Notice, that at this Time they had the greateſt reaſon for Thankſgiving, becauſe of late more Women had died in Childbed, more than had been known in *Cheſter* for

ſo

ſo ſhort a Time for many Years; as they had but juſt then heard of the Death of their Siſter, the Wife of Dr. *Warburton* at *Abbots Bromley*, of the Black Paſſion; on which he adds, *Many fall at our Side, and many at our Right Hand; diſtinguiſhing Mercy calls for diſtinguiſhed Thankfulneſs and Obedience.*

His Family continued ſtill to grow, *Auguſt* 14, 1703, they had another Daughter, in which the Mother had Experience of the ſame Mercy, which is mentioned concerning his own Mother, that ſhe was delivered before the Midwife came; this Child was baptized *Sarah*, on the 19th of the ſame Month by her Father, he preaching from *Iſaiah* xliv. 3. *I will pour out my Spirit upon thy Seed, and my Bleſſing upon thy Off-ſpring*; and he adds in his Diary, earneſt Prayer that God would perform that Promiſe to him and his, and ſays, 'I have gi-'ven her up to Chriſt to be by him preſented to 'the Father; I have endeavoured to give Glo-'ry to God in it, but I am weak and worth-'leſs; God make my Child a Daughter of *Sarah*. I ſuppoſe ſhe had this Name given her in reſpect to his eldeſt Siſter, and may ſhe prove an equal Ornament and Bleſſing to the Family.

It was above three Years after, that God gave them another Daughter; the Father obſerves, it was on the 14th of *February* 1708, that Day Nineteen Years that his Daughter *Katherine* was born, and the dear Mother died; *Then*, ſays he, *I was made to ſing of Mercy and of Judgment, but now only of Mercy*: I was this Morning at work with my Expoſition upon *Ezra* iii. about the *Mixture of Joy and*

'*and Sorrow at the building of the ſecond Temple*, and 'was taught thereby, that the Remembrance of 'former Troubles ought not to drown the thank-'ful Senſe of preſent Mercies. On the 27th Day, the Lecture, he baptized his Daughter *Theodoſia*, preaching from *Pſal.* cxliv. 12. *That our Sons may be as Plants grown up in their Youth, and our Daughters as Corner-ſtones poliſhed after the Similitude of a Palace*; adding fervent Prayers, that all his might be implanted into Chriſt, and coming to him as a living Stone, might as lively Stones be built up a ſpiritual Houſe.

On the 31ſt of *March* 1711, God added to them yet another Daughter, a Shaft that filled up his Quiver, who was by him alſo baptized *Mary*; he preached on the Occaſion from 1 *Chron.* xxix. 14. *Of thine own have we given thee*; and in his Diary expreſſes earneſt Deſires, that he and all his might be accepted of God.

Thus for the Space of two and twenty Years, God was building up Mr. *Henry*'s Family, for ſo long it was betwixt the Birth of his eldeſt and that of his youngeſt Daughter; while in the mean time God remarkably owned and bleſſed his Miniſtry, and made him a Spiritual Father to a much more numerous Off-ſpring.

If any ſhall think I have been too large and particular in this Account of Mr. *Henry*'s Family, I hope they will conſider how natural it is for one that is writing the Life of his Friend, ſometimes to conſult his own Affections, and not always his Readers Humour; as nothing can be dearer to Parents than their Children, ſo nothing ought to be

dearer

dearer to the Friends of the Parents, than the Children that God has given them; thoſe that love to think of the Parents, cannot be diſpleaſed to hear of their Children; and I am ſure what they have met with here concerning the Conſtitution of the Family, will afford them Matter of profitable Inſtruction.

Having ſeen how Mr. *Henry*'s Family was *conſtituted*, we now proceed to take a View of its *Order and Government*; and one may eaſily ſuppoſe a Perſon that had his Eye ſo much upon God in the Birth of his Children, and prayed ſo earneſtly for them from the firſt, could not but be very careful to bring them up for God; and he that laboured ſo abundantly for the Souls of others, could never be unconcerned for the Souls of thoſe that were to him as his own Soul.

He was well acquainted with the Scripture Rules of Chriſtian Oeconomy, and he had an excellent Pattern in his Eye; his Father's Houſe was regulated with as much Wiſdom and Piety as any that our Age has produced. I have known thoſe that upon their firſt Acquaintance there, were ſurpriz'd to ſee ſo much Beauty of Holineſs, and were ready to ſay, *Surely God is in this Place; this is no other than the Houſe of God and the Gate of Heaven.*

What Method his Father obſerved in the Government of his Family, his Son has very diſtinctly told us, and it was his Care all along to tread in his Father's Steps, and in nothing did he more exactly imitate him, than in his Family Conduct; to this Part of Religion he had ſolemnly bound himſelf

himſelf by his Ordination Vows, which have been already mentioned, and he neither forgot his Covenant with God, nor dealt falſly in it; as ſoon as he had a Tent, God had an Altar there, and he was true to *Joſhua*'s Reſolution and his own, *I and my Houſe will ſerve the Lord.*

His Cloſet Duties, being managed between God and his own Soul, fall not under Humane Obſervation, any farther than that all his Family knew he was frequent and conſtant in them; his Father had left the ſtricteſt Charge with all his Children, that they ſhould be ſure to look to their ſecret Duty, and keep that up whatever elſe they did, for their Souls could never proſper in the Neglect of it; and his heavenly Father taught him to pray, giving him the Spirit of Adoption betimes, and cauſing him to taſte the Sweetneſs of Communion with God in ſecret; his private Memoirs often record the comfort he had in this hidden Part of Religion, and how God favoured him with ſome remarkable Returns of Prayer.

In the Worſhip of God with his Family, he ſtrictly obſerved his Father's Example, both in all the Parts and Circumſtances of it.

He called them together early in the Morning, as early as the ſtate of the Family would permit, and did not uſe to defer it till late in the Evening, being aſhamed to put God off with drowſy Devotions; he was conſtant in Family Worſhip, whatever happened, or whoever was preſent, this Duty was never neglected Morning or Evening.

He was never tedious in it, but always full and comprehenſive, performing much in a little Time,

and

and yet far from hurrying it over as a Task; he was always careful to diſcharge this Duty, ſo as that he might therein ſanctify the Name of God.

He began with a ſhort Invocation of the Name of God, begging Aſſiſtance and Acceptance, then he read a Portion of Scripture in Courſe, out of the *Old Teſtament* in the Morning, and the *New* in the Evening; he did not tie himſelf to go thro' a Chapter at once, but unleſs it was very ſhort divided it into ſeveral Sections, according to the Subject Matter, which ordinarily conſiſted of about eight or ten Verſes, more or leſs; then he gave a ſhort but judicious and affectionate Expoſition, ſometimes drawing up the Verſes read into a plain and proper Scheme, in which he was the moſt happy Man in the World; ſometimes he would omit the Connection, and only go over the ſeveral Paſſages in their order, as the Matter directed; he gave the Senſe, even where it was the moſt intricate, in a plain and familiar Expreſſion, which not only made it intelligible, but pleaſant and ſatisfactory to the Mind that received it; he omitted not to raiſe practical Notes, proper to quicken the Heart to Duty, and to direct it in Duty.

Theſe his Family Expoſitions, ſome that were with him wrote down after him, all attended to them, and that he might engage them to that Attention, as ſoon as the Expoſition was over, he required an Account of them, what they had obſerved and remembred, and it was pleaſant to behold the young Children, how diligently they would liſten, and how prettily and properly they would give an Account of what they had heard.

 After

After Expoſition, ſome Part of a Pſalm was conſtantly ſung in the Morning as well as the Evening, the Morning and the Evening Sacrifice, as he uſed to call it; every one had a Book, and ſo neither the Senſe nor the Melody ſuffered that Interruption, which can ſcarcely be avoided where it is read Line by Line.

Prayer ſucceeded Singing, and was performed by him, with an almoſt inimitable Livelineſs of Affection, and Tenderneſs of Spirit, with great Propriety of Petitions to the Caſe of the Family, and of every one in it, and of his Friends that were ſo happy as to be preſent with him at that Duty; the State of the Nation and of the Church of God was never omitted, nor ſlightly touched upon, all was done without tedious Repetition; the whole was often comprehended within the Space of half an Hour, or a little more; this made the Work eaſy and pleaſant, it was no unſeaſonable Hindrance to the neceſſary Buſineſs of the Family; they returned to the Duty with Deſire, and came from it with Delight.

When Prayer was ended, his Children came to him for his Bleſſing, which he gave them with Seriouſneſs and Affection, in the Name of the great God, who commands the Bleſſing out of *Zion*, even Life for evermore: How many ſuch Prayers and Bleſſings are now upon the File for thoſe he has left behind, which we hope will be made ſure and effectual to them in their Seaſon?

Beſides the daily Oblations that were made to God in his Family, as conſtantly as the Morning and Evening ſucceeded each other, he often kept

Family

Family Faſts, in which ſometimes he would call in the Aſſiſtance of his Friends, ſometimes he had only his own Family with him, and ſometimes he would keep them alone; on theſe Occaſions he would wreſtle with God for ſpiritual Bleſſings for himſelf and his Family, and his Friends, and whatever Care, or Fear, or Trial any of them was under, that was then moſt ſolemnly committed to the great God.

His publick Work on the Lord's-Day, great as it was, did not entrench upon Family Worſhip; on that Day he roſe early, and having been ſome time alone with God and his own Soul, about Eight of the Clock he called his Family together; he omitted not his Expoſitions, he ſung an Hymn proper to the Day, and went thro' the other Parts of Worſhip as uſual, and then took his Family with him to the ſolemn Aſſembly; when he returned home at Noon and had dined, he ſung a Pſalm, and put up a ſhort Prayer with his Family, and ſo retired into his Cloſet, till the Time of Publick Worſhip returned. In the Evening he generally repeated in his Family both the Sermons of the Day, when many of his Neighbours came in, after Repetition ſung and prayed, then ſung two Verſes more of a ſuitable Hymn, and ſo pronounced the Bleſſing, and catechized the younger Children; this he uſed to do before he went to Supper; after that was ended, he ſung the 136 *Pſalm*, then catechiſed his elder Children and Servants, and heard them repeat what they could remember of the Sermons of the Day, and ſo concluded the Day with Prayer.

I am ſenſible many will look upon this as incredible and impracticable, others as ſuperfluous; but he went through all this conſtantly and comfortably, he had a happy Conſtitution both of Body and Mind, and uſed to ſay, *If God had given more to him, he expected more from him, but would accept of leſs from thoſe to whom leſs was given.*

His Family Piety was not confined to the Duties of Divine Worſhip, (though in thoſe he abounded) but took the whole Compaſs of Relative Religion; he was one of the moſt affectionate Relations, and one of the moſt faithful Friends in the World. This he made to appear by his conſtant Prayers for them, his frequent Viſiting of them as he had opportunity, by writing kind and good Letters to them on all occaſions, by the pleaſure he took in their Company; no Man entertain'd his Relations and Friends with more cordial Chearfulneſs; his Concern for them under their Afflictions, his unaffected Sorrow for the Loſs of them, and his readineſs to help and ſerve thoſe they left behind them, if theſe be allowed to be proofs of Relative Piety, he has left many Inſtances of it in every Relation in which he ſtood, whether as a Son, Brother, Yokefellow, Father or Friend.

To his excellent Parents, he was a truly dutiful and affectionate Child; few Children were ſo happy as Mr. *Philip Henry*'s in both their Parents, and few Parents were ſo happy as they in every one of their Children, and in him eſpecially; by what has been related of him in his younger Years, you will eaſily diſcern, that he had learn-

ed to honour his Father and Mother betimes, and that from Principles of Grace as well as natural Affection. When he was at *London*, I could produce many excellent Letters which he ſent every Week to his Parents, full of Honour and Eſteem; that Abſence that tempts Thouſands of young Perſons to ſlight and forget their Parents, made him love them more, and long to be with them again, often declaring, *No Place was ſo good to him as his Father's Houſe.*

When he had a Family of his own, ſeated by the good Providence of God within leſs than half a Day's Journey from his Father's Houſe, he was pleaſed with that Situation, as it gave him frequent opportunities of viſiting his Parents, and being viſited by them. How often does his Diary carry him to *Broad-Oak*? Not a Month but we find ſome of thoſe pleaſant Journies recorded, and great Comfort expreſs'd in finding and leaving his good Parents in Health and Uſefulneſs; to recite Paſſages of this nature would be endleſs. I obſerve by his Papers, his Father and he often contriv'd to meet at ſome Place between *Cheſter* and *Broad-Oak*, and preach and pray together there, ſometimes at *Shockledge*, ſometimes at *Ridley*, ſometimes at *Peckſarton*, where they had Week-day Lectures, thus making their affectionate Viſits to each other ſubſervient to Purpoſes Spiritual and Divine.

But the great Trial of his Affection and Honour for ſo good a Father, was that which he was put upon when Death parted them, then indeed he found he had occaſion for all the Faith and

and Patience that God had given him, and all too little without freſh Supplies. * The Account that he has left behind him of his Father's Sickneſs and Death, in his printed Narrative, is very affecting, and deſerves to be well conſider'd, as a Pattern to all of Filial Piety; but the Impreſſions that ſad Providence made upon his Spirit, will beſt appear by what he has recorded of them in his Diary on that occaſion, which you ſhall have in his own Words:

'*June* 23. 1696. This Afternoon about Three 'a Clock my Father's Servant came for the Doctor, 'with the Tidings that my dear Father was ta-'ken ſuddenly ill; I had then ſome of my Friends 'about me, and they were cheerful with me, but 'this ſtruck a Damp upon all; I had firſt thought 'not to have gone till the next Day, it being 'ſomewhat late and very wet, and had writ half 'a Letter to my dear Mother, but I could not 'help going, and I am glad I did go, for I have 'often thought of that, 2 *Kings* ii. 10. *If thou ſee 'me when I am taken up from thee*, &c. The Doctor 'and I came to *Broad-Oak* about Eight a Clock, 'and found him in great extremity of Pain, Na-'ture (thro' his great and unweary'd Labours) 'unable to bear up, and ſinking under the Load; 'as ſoon as he ſaw me he ſaid, *O Son, you are wel-'come to a dying Father, I am now ready to be offered 'up, and the time of my Departure is at hand.* [I o-'mit the reſt of his dying Words, becauſe they 'have been already publiſhed.] A little after

* *See the Life of Mr.* Philip Henry, *p.* 150.

'Midnight my Mother holding his Hands as he 'ſat in Bed, and I holding the Pillow to his Back, 'he very quietly, and without any Struggling, 'Groan or Ratling, breathed out his dear Soul 'into the Hands of the Lord Jeſus Chriſt, whom 'he had faithfully ſerved.

'And now, what is this that God hath done 'unto us? The thing itſelf, and the Suddenneſs 'of it, are very affecting, but the Wormwood 'and the Gall in it is, that it looks like a Token 'of God's Diſpleaſure to us that ſurvive; the 'Lord calls my Sins to remembrance this Day, 'that I have not profited by him while he was 'with us as I ſhould have done. Our Family 'Worſhip this Morning was very melancholy, the 'Place was *Allon Baccuth*, the Oak of Weeping; 'the little Children were greatly affected, and 'among the Neighbours was heard nothing but 'Lamentation and Mourning; my dear Mother 'caſt down, but not in Deſpair; I, for my part, 'am full of Confuſion, and like a Man aſtoniſh'd.

'*June* 27. the Day of my Father's Funeral, 'melancholly Work! O that by this Providence 'I might contract an habitual Gravity, Seriouſ-'neſs and Thoughtfulneſs of Death and Eternity. 'Our Friends moſt affectionately ſympathize with 'us, and do him Honour at his Death. How has 'this Providence made *Broad-Oak* like a Wilder-'neſs, deſolate and ſolitary, and the poor People 'as Sheep without a Shepherd.

'*July* 1. I returned late to *Cheſter*, and found 'the Children well; the next Day I ſtudied, and 'preach'd the Lecture from 2 *Pet.* i. 13, 14. *Yea*,

'*I*

'*I think it meet, as long as I am in this Tabernacle,*
'*to ſtir you up, by putting you in remembrance; know-*
'*ing, that ſhortly I muſt put off this my Tabernacle,*
'*even as our Lord Jeſus hath ſhewed me.* O that it
'might be preach'd to my own Heart, and writ-
'ten there, that in conſideration of my being to
'depart hence ſhortly, I may double my Dili-
'gence.

'And now I have time to reflect on this ſad
'Providence, and what ſhall I ſay to theſe
'things?

'1. I bleſs God that I ever had ſuch a Father,
'whoſe Temper was ſo very happy, and his Gifts
'and Graces ſo very bright; one that recommend-
'ed Religion and the Power of Godlineſs, by a
'chearful and endearing Converſation; that had
'himſelf and taught others the Art of Obliging:
'I bleſs God that I had him ſo long, that he was
'not removed from me when I was a Child; that
'I have not been left to myſelf to be a Grief and
'Heavineſs to him; nothing made me differ from
'the worſt but the free Grace of God, to that
'Grace be the Glory of all the Benefit that my
'Father was to me, and the Comfort I was to
'him.

'2. I have a great deal of Reaſon to be hum-
'bled, and aſham'd that I have profited and im-
'proved no more by my Relation to ſo good a
'Man, that I have not ſo well tranſcribed that
'fair Copy of Humility, Meekneſs, Candour and
'zealous Piety; O that the remembrance of him
'may have a greater influence upon me, than the
'perſonal Converſe had!

'3. Death comes nearer and nearer to me, *Lord make me to know mine End, and teach me to number my Days.* In *January* laſt Death came into our Claſſis, and removed good Mr. *Kinaſton* of *Knutsford*; in *February* Death came into the *Friery*, [the Place where Mr. *Henry*'s Houſe ſtood] and took away Mrs. *Cook*; in *March* Death came into my Houſe, and carried away my Couſin *Alderſey*; in *April* it came into our Family, in the Death of my Father *Warburton*; at the end of *May* I ſaid with thankfulneſs, *here is a Month paſt in which I have not buried one Friend*; but *June* has brought it neareſt of all, and ſpeaks very loud to me to get ready to go after, the Lord prepare me for a dying Hour, that will come certainly, and *may come ſuddenly*, that when it comes I may have nothing to do but to die.

'4. The great Honour and Reſpect paid to his Memory, and the good Name he has left behind him, ſhould encourage me to Faithfulneſs and Uſefulneſs; the Scripture is fulfilled, *Thoſe that honour God he will honour, and before Honour is Humility.*

'5. This ſhould bring me nearer to God, and make me live more upon him, who is the Fountain of living Waters; my dear Father was a Counſellor to me, but Chriſt is the wonderful Counſellor; he was an Interceſſor for me, but Chriſt is an Interceſſor that lives for ever, and is therefore able to ſave to the uttermoſt; nor are the Prayers that he has put up for me and mine loſt, but I truſt we ſhall be reaping the Fruit of them now he is gone; I have had much

'Com-

'Comfort in hearing God ſpeak to me by this 'Scripture, *Jer.* iii. 4. *Wilt thou not from this time 'cry unto me, my Father, thou art the Guide of my 'Youth?* My dear Father wrote to me lately up-'on the Death of my Father *Warburton, Your Fa-'thers, where are they? one gone and the other going, 'but you have a good Father in Heaven that lives for 'ever.* Abba, Father, the Lord teach me to cry ſo, 'and to come into the Holieſt as to my Father's 'Houſe, and let theſe things be written upon my 'Heart, Amen, Amen.'

Such were the Workings of Mr. *Henry*'s Heart under this great Affliction, where one may ſee the moſt tender and ſincere Affections to an earthly Parent, regulated and governed by ſtronger Affections of another Nature.

The next Sacrament after this Breach was made, he ſet himſelf more cloſely than ever to improve the Providence in that ſolemn Part of Divine Worſhip, being deſirous (as himſelf has expreſs'd it) to bring the Ordinance home to the Providence, and to have a particular Reference to it, in that Covenant he was now to renew with God at his Table; and thus he writes.

'1. I would in this Ordinance of the Lord's 'Supper, very particularly eye God as a Father, 'as my Father; my Father that's gone was to me 'a faithful Reprover, Teacher and Counſellor, I 'deſire therefore at this time more expreſly than 'ever, to take the Spirit of God to be my Re-'prover, Teacher and Counſellor; I was oft re-'freſh'd in viſiting my Father and converſing 'with him, I would, by the Grace of God, have

'more Fellowſhip with the Father, and with his 'Son Jeſus Chriſt, whom I may be free with.

'2. There are ſome things I would more par-'ticularly engage myſelf to upon this Providence; 'the Lord direct, confirm and ratifie good Reſo-'lutions; I will now labour and endeavour in the 'ſtrength of the Grace of Chriſt, (and the Lord 'give me a ſufficiency of his Grace)

'1. To be more grave and ſerious; partly as the 'Fruit of this ſad and ſolemn Providence, which 'ſhould not only affect me for the preſent, but 'alter me for the future, and make me habitual-'ly more ſerious; partly, becauſe my Father be-'ing now removed, I have almoſt loſt the Epi-'thet of a Young Man, which uſes to paſs for 'ſome excuſe; it is time to lay aſide Vanity.

'2. To be more Meek and Humble, Courte-'ous and Candid, becauſe theſe were the Graces 'that my dear Father was eminent for, and God 'owned him in them, and Men honoured him 'for them. I am ſenſible of too much haſtineſs of 'Spirit, I would learn to be of a cool mild Spirit.

'3. To be more Diligent and Induſtrious in 'improving my Time, for I ſee it is haſting off 'apace, and I deſire to have it filled up, becauſe 'I ſee I muſt ſhortly put off this my Tabernacle, 'and there is no working in the Grave.

When the Work of that Day was over, he makes this Remark, 'I have been full of Diſtracti-'ons, which have much diſcouraged me, yet I 'have I had ſome Communion with God in this 'Day's Work, beyond what I expected, though 'not what I earneſtly deſired. I have ſolemnly

'renewed

'renewed my Covenants with the Lord at his 'Table, and particularly thoſe above-written; the 'Lord give me his Grace, that having made theſe 'Vows I may make them good.'

Not many Days after this, he has theſe Words, 'I was much affected to read in my dear Father's 'Diary ſuch Expreſſions of great Humility and 'Self-Abaſement. While my dear and honoured 'Father liv'd, together with my honoured Friends 'and Fathers, Mr. *Baxter*, Mr. *Steel*, Mr. *Lawrence*, 'Mr. *Newcome*, I look'd upon myſelf but as one of 'the riſing Generation, that had got the Prime of 'my Time before me; but now I begin to think 'myſelf in the Zenith, and therefore upon the point 'of turning downwards. And how little have I 'done for God? If I were now to make up my 'Account, would it not come ſhort even of that 'of the unprofitable Servant, *Lord, here thou haſt 'that is thine*; but the Blood of Chriſt balanceth 'the Account, and I truſt to that, and in that I 'make my Refuge. I have now, and have had 'for a good while, a great degree of Health and 'Strength, but that is no Bond of Security for long 'Life; Lord give me Grace to work out my own 'Salvation, and next to that, with Faithfulneſs to 'do the Work of my Place.

Thus Mr. *Henry* lamented his Father's Death, and endeavoured to improve it to his Spiritual Advantage; nor did he diſcover a leſs dutiful and pious Affection to his good Mother, he had a juſt Senſe of his Happineſs in her, and of his Duty to her, and when ſhe was brought into the diſconſolate State of Widowhood, he was more than ever

ver tender of her, and did all he could to comfort her, his Viſits to her were frequent, his Letters more frequent, he was deſirous to have her as much with him as might be, and was greatly pleaſed when they could enjoy her Company with them at *Cheſter*.

But he was far from grudging her the Comfort and Uſefulneſs in which ſhe lived upon her own Eſtate at *Broad Oak*; he was pleas'd to ſee how much Good ſhe did, and how much Reſpect ſhe had among her Neighbours. The Honour he had for ſo good a Mother, I cannot give you a better Account of than in his own Words in the laſt Edition of his Father's Life. 'It pleaſed God (ſays 'he) graciouſly to prolong the Life of my dear 'and honoured Mother, almoſt eleven Years after 'my Father, very much to the Comfort of all her 'Relations. She continued to the laſt at her 'Houſe at *Broad-Oak*, (where ſhe was born) a 'great Example of Wiſdom, Piety and Uſefulneſs, 'and abounding in good Works; I think I may 'ſay, in her Sphere and Capacity, ſhe was not 'inferiour to what my Father was in his; ſhe 'was very happy in a conſtant Calmneſs and Se-'renity of Mind, not eaſily to be diſturb'd, which 'as it was a ſingular Gift of the Divine Grace, 'and an inſtance of her Wiſdom, ſo it contribu-'ted much to her cloſe and comfortable walking 'with God, and her doing Good.'

In the Year 1707, God deprived Mr. *Henry* of this Parent alſo; ſhe was far advanced in Years, and had for many Months found herſelf much declining, which ſhe obſerved with great Patience,

ence, and the chearful expectation of her Change; her Son had been with her for ſome Days before her Death, but was obliged at the end of the Week to return to his Family and Work at *Cheſter*, leaving his Siſters with her; ſhe gave him her Bleſſing, and on the Lord's Day Morning, *May* 25. he received the Account of her Death, ſhe died a few Minutes after Twelve; juſt at the entrance upon the Sabbath, ſhe entred upon her everlaſting Sabbath, as two of her Sons in Law, Dr. *Tylſton* and Mr. *Radford* had done before; Mr. *Henry* was obliged to go through his Sabbath-Work with this heavy Burthen upon his Spirit, obſerving, that Chriſt would not ſuffer him whom he had called to preach the Goſpel, *firſt to go home and bury his Father.* In the Evening of the Lord's-Day, he went to the beheaded Family, where they wept and prayed together, and on the 28*th* Day they laid her Remains in the ſilent Duſt, cloſe by their Father's, *Which*, ſays he, *I deſire to do in the actual belief and expectation of the Reſurrection of the Dead, and of the Commandment given concerning their Bones.*

On the 4*th* of *June* he preached her Funeral-Sermon at *Broad-Oak*, from *Prov.* xxxi. 28. *Her Children ſhall riſe up and call her bleſſed:* I refer to the Sermon itſelf, which is printed with his Father's Life, and is a juſt Memorial of her great Worth, and her Childrens Affection and Eſteem for her.

About this time he obſerves in his Diary, 'That 'with the Rents and Profits of the current Year, 'there would be little more to do, than to diſ-'charge her Funeral and pay Legacies; ſhe left 'no

'no Debts to pay; ſhe lived with Comfort, bore 'her Teſtimony to the Goodneſs of God's Provi-'dence, which ſhe had experienc'd all her Days, 'did not increaſe what ſhe had, nor coveted to 'lay up, but did Good with it, and left a Bleſſing 'behind her.

In his Reflections upon that Year, he writes thus: 'As to the Year paſt, I have as much rea-'ſon as ever to lament my Barrenneſs and Unfruit-'fulneſs, that I have not made a better progreſs 'in Knowledge and Grace; I find myſelf grow-'ing into Years, being now turn'd of Forty five, 'I begin to feel my Journey in my Bones, and de-'ſire to be thereby looſened from the World and 'from the Body. The Death of my dear and ho-'noured Mother this Year hath been a ſore breach 'upon my Comforts, for ſhe was my skilful, 'faithful Counſellor, and it is an intimation to me, 'that now, in order of Nature, I muſt go next; 'my Eſtate is ſomething encreaſed, the Lord en-'large my Heart to do Good with it, but as Goods 'are encreaſed, they are encreaſed that eat them, 'my Children are growing up, and that minds 'me that I am going down.

He was not ſo wholly wrapt up in his Affecti-on to his own Parents, as to neglect thoſe whoſe Son he was by marrying into their Families, as he twice married into Families of Diſtinction, not only for the World, but for Religion, he always paid them the Duty of ſincere Reverence and Honour. As for the Family of *Bromborough*, to which he was firſt related, he had a very hearty regard to them, and concern for them, and all theirs;

theirs; if any of them was Sick, he did not fail to Viſit them, he made their Cares and Comforts his own; when Matters were well, he rejoyced with them, and when otherways, he was a hearty Mourner.

He had a great value for his Mother *Hardware*, and always ſhewed it in his Behaviour towards her, both when they lived together at *Cheſter*, and afterwards at their Houſe at *Wirral*, where ſhe lived for ſome Years, walking with God, and looking well to the Ways of her Houſhold, and growing in Grace, and a meetneſs for Heaven.

It was in the latter end of the Year 1693, that ſhe was ſuddenly taken ill, they preſently ſent Mr. *Henry* notice of it, who went immediately to ſee her, and found ſhe was ſtruck with an Apoplectick Fit; the next Day ſhe was more ſenſible, and cried out *Prayer*, *Prayer*; he obſerves, 'How 'ſhe that uſed to be ſo quick and lively in every 'thing, ſhould now be hardly able to ſpeak to be un-'derſtood; how great a Change, and how well 'not to have the great Work to do at ſuch a 'Time!

On the *6th* of *December* that Year ſhe died; Mr. *Henry* truly ſays of her, ſhe was a Perſon eminent for Wiſdom and Grace. She was buried at *Tarvin* the *9th* of *December*, and the Day after Mr. *Henry* preached from *Prov.* xiv. 32. *The Righteous hath hope in his Death*, his Thoughts being led to it by the Death of this religious Gentlewoman.

Mr. *Hardware* was now arrived at a good old Age, under the Infirmities that uſually attend that Stage of Life, he had loſt a very lovely, wiſe, tender

tender and careful Relation; he lingred out near ſix Years after her, and in the Year 1709, *April* 2. he finiſhed his Courſe, in the Eighty fourth Year of his Age, having this honourable Teſtimony given him by his Son *Henry*, 'That he was a very 'conſcientious Gentleman, a ſerious good Chri-'ſtian, remarkable for his Temperance and Love 'to the Duty of Prayer, a true old *Puritan.*' He was buried in *Bromborough* Church, Mr. *Henry* preaching in the Hall on that occaſion from *Geneſis* xlvii. 9. *Few and Evil have the Days of the Years of my Life been, the moſt but few, and the eaſieſt but evil.* He adds, *I gave him the Character which I think he deſerved.*

Nor was he leſs affectionately concerned for the Family to which he had the Honour to be related by his ſecond Marriage; *Grange* was a Place he often viſited, and he often mentions with thankfulneſs, the many ſweet Opportunities they had there of worſhipping God, during the Life of that worthy Gentleman his Father *Warburton*, which, though under great Affliction, was lengthned out till the Year 1696, and then he was ſeized with a ſtroak of the Palſey and Apoplexy, and for ſeveral Hours had a hard ſtruggle with dying Agonies, and on the 14*th* of *April* about three a Clock in the Afternoon, fell aſleep in *Jeſus*; he was interr'd at *Wareham*, Mr. *Murral* preached the Funeral Sermon, and gave him an honourable Character.

One that acquitted himſelf ſo well as Mr. *Henry* did of his Duty to his Parents, on both ſides, may very well be ſuppoſed to act with great Tender-

neſs and Affection in the Conjugal Relation; he was a prudent, faithful, kind Husband: I need not enlarge, the Sorrows, I had almoſt ſaid, the immoderate Sorrows of her that ſurvives him, (beſides many other Witneſſes) too plainly ſhew the Senſe ſhe has how great a Bleſſing ſhe had in him, and how happy they were in each other; his Letters, his Diary, all his Papers are full of the moſt convincing tokens of his moſt affectionate regard to her on all occaſions.

I muſt take the Liberty to repreſent him a little to the World in the Relation of a Brother; here I think few come up to him, and none that ever I knew excelled him. I have obſerved that three of the Siſters had their Lot caſt in *Cheſter*, theſe had the Opportunity of receiving more frequent Tokens of his Affection and Concern for them; how often do we find him viſiting them, praying with them, ſympathiſing with them in all their Trials, bleſſing God for them; his Diary is much taken up with Inſtances of this nature, one cannot read it without Pleaſure; here was nothing of Emulation among them, nothing of Diſguſt, no Diſcontent or Shineſs and Strangeneſs; they were in the trueſt and beſt Senſe, a *Family of Love*, and were as much one in their Affection and Intereſt when diſtinguiſhed into Families of their own, as when they lived together in their Father's Houſe.

But it was not long before Death broke this happy Knot, their Father led them the Way to Heaven in dying, as he had done before in living, and the very next Year two of his Daughters followed

lowed him, Mrs. *Radford* and Mrs. *Hulton* the two youngeſt, for the Shadow of Death is without Order.

A very malignant Fever prevailed in *Cheſter* in the Year 1696, all the three Siſters were viſited by it; Mrs. *Tylſton* firſt fell ill, and was brought down to the very Gates of Death; on the 6th of *Auguſt*, when Mr. *Henry* returned from a Meeting of the Miniſters at *Nantwich*, he found her extreamly ill, but pathetically praying for an Aſſurance of eternal Glory, and after ſome Expreſſions of Doubt and Conflict, ſhe broke out into theſe Words: 'Well, I believe I ſhall not 'go to Hell;' God was pleaſed to give a Reviving both to Soul and Body; he had yet more Work for her to do, for the Honour of God and the Good of her Family.

But Mrs. *Radford*, who was ſeized the ſame Day, did not eſcape, her Fever came not ſo ſoon to the heighth, but it proved fatal; the Account her Brother gives of it is, that the Diſtemper had ſeized very much her Head and Nerves, ſhe was ſeldom ſenſible ſo as to take Notice of any thing; ſhe had a ſtormy Paſſage to the Haven of Reſt, on the 13th of *Auguſt* the ſame Year: 'She was '(ſays he) a humble, quiet, ſilent Chriſtian, and I 'doubt not but that Death was Gain to her, 'unſpeakable Gain; O that I could get Good by 'this great Affliction! the Death of Parents minds 'us of dying *ſometime*, but the Death of Bro-'thers and Siſters of near the ſame Age with 'ourſelves, minds us of dying *quickly*; the 'Lord make me ready. On the 16th thus; I

'have

'have been this Day attending my dear Siſter '*Radford* to the Grave, the Houſe appointed for 'all the Living; it grieves me to part with ſo 'dear a Relation, but I deſire that Chriſt may 'be All and in All to me; ſhe was buried in '*Michael*'s Church, and while we are mourning 'for this Loſs, we have the News that dear 'Siſter *Savage* is ſafely delivered of a Daughter, 'thus we are *ſinging of Mercy and Judgment*. On the Occaſion of this Funeral, Mr. *James Owen* preached from *Rev.* ii. 7. *To him that overcometh will I give to eat of the Tree of Life, which is in the midſt of the Paradiſe of God.*

On the 30th Day of the ſame Month, God proceeded to contend with them; the youngeſt Siſter, Mrs. *Hulton*, who if any one more than other was the Darling of the Family, (and the youngeſt is often ſo) fell ill of the ſame Malignant Diſtemper; ſhe had no ſtrong Conſtitution, the Fever made haſte, and prevailed greatly in a little Time; Mr. *Henry*'s Account of it is, That on the 3d of *September* they ſought to God for her, they wept and made Supplication; and he adds, *This Day ſhe is a little better*; but then the next Day he ſays, 'My dear Siſter *Hulton*, my true Friend, 'and one whom Chriſt loves, is very ſick, grows 'worſe and worſe, it is a ſore Breach that God 'threatens us with, this Afternoon ſhe begins to 'be delirious, a little before ſhe ſaid to me, *Bro-* '*ther, there is ſomething worſe than Affliction*; I 'have been earneſt with God for her Recovery, 'I find it hard to ſubmit, let the Grace of Chriſt

'be ſufficient for me; I have ſaid it, and I do 'not unſay it, Lord, thy Will be done.

The next Day, which was the Lord's-Day, he writes thus, 'My dear Siſter hath been all this 'Day in the Valley of the Shadow of Death, de-'lirious, talking inconſiſtently, but with great 'Mixture of Piety and Seriouſneſs; but it is af-'flicting to me, that one who was wont to open 'her Mouth with Wiſdom, and never ſpoke an 'impertinent Word, ſhould now through the 'Force of the Diſtemper ſpeak ſo many, when juſt 'entring into the World of everlaſting Light, '*Lord, thy Way is in the Sea*; the next Night ſhe 'came ſomething to herſelf, but her Spirits and 'Speech failed, ſhe ſaid, *Here is nothing but Con-'fuſion and Emptineſs, but it will not be long ſo*; 'the next Morning between ſeven and eight, 'ſhe quietly and without any Struggle fell aſleep, 'reſigning up her Soul into the Arms of the 'Lord Jeſus Chriſt, having not finiſhed the 29th 'Year of her Age, ſo ſoon is ſhe gone to the Spi-'rits of juſt Men made perfect, and thus our 'Wounds are multiplied; Lord ſhew us where-'fore thou contendeſt with us. On the 8th the 'deſpiſed broken Veſſel which has held a great 'Treaſure, was laid up ſafely in the Grave in '*Brides-Church*, Mr. *Lawrence* preaching on the 'Occaſion, from *Job* vii. 6. *I loath it, I would not 'live always*, Lord, I would not always live in this 'World.

Two Years after this Mr. *Henry*'s Afflictions were renewed upon him; in the Year 1699, God took away his Brothers in-Law, Dr. *Tylſton* and Mr.

Mr. *Radford*, both religious uſeful Perſons, that dearly loved him, and were beloved by him.

Dr. *Tylſton* was indeed an extraordinary Perſon, both for intellectual and gracious Endowments; he was born not many Miles from *Broad-Oak*, intimately acquainted with that Family from his Youth, he was of *Trinity-College* in *Oxford*, and made a great Proficiency in every ſort of valuable Learning; he chiefly applied himſelf to the Study of Phyſick, and took his Doctor's Degree at *Aberdeen* in *Scotland* to eſcape enſnaring Oaths; he afterwards lived and practiſed Phyſick with the famous Dr. *Sydenham*; he married Mr. *Henry*'s ſecond Siſter, and lived ſome time at *Whitchurch*, but afterwards removed to *Cheſter*, and became very eminent and uſeful in his Profeſſion.

He had two Years before he died been dangerouſly ill of the ſame Fever his two Siſters died of, but he recovered, tho' never to that degree of Health he had before; this laſt Diſtemper came gradually upon him, but weakned and waſted him very much, and at length, on the 1ſt of *April*, 1699, the Fever broke out with Violence, but his Mind continued calm and reſigned, ſaying to thoſe about him, *What we deſire we think is beſt, but God's Will we are ſure is beſt*; he ſpoke with Admiration of the glorious Manſions above, and the glorious Inhabitants there; he owned that to think of the great Account, might well make any one tremble, but ſaid he was ſatisfied in the Favour of God. He charged his Son never to affect any new Notions in Religion, whatever he did in Philoſophy; the next Day he continued in

the ſame excellent Frame, repenting of Sin, profeſſing his Faith in Chriſt, and his comfortable Expectation of the Glory to be revealed; he expreſs'd a great Concern for the Church of God, and bleſſed God that he had kept him from Deiſm and Socinianiſm, and that God had bleſſed him in his Profeſſion, and ſaid, if he had thought his Time had been ſo ſhort, he would not have ſpent ſo much of it in the Study of Heathen Authors, but that he did it with a good Deſign; he expreſs'd a great willingneſs to die; not long after this Diſcourſe he began to be delirious, and as that came upon him he had a great Conflict in his Soul; the next Day his Delirium went off, repeated Prayers were made for his Recovery, and they had ſome Hope; but on the 6th Day of the Month in the Afternoon, all Hopes failed them, his Spirits ſunk, he received the Sentence of Death in himſelf, ſolemnly took Leave of his Children, with Prayer and good Counſel, preſſing upon them Diligence in Duty, and a Care to do that which may be reflected on with Comfort at Death, bore witneſs to the Pleaſantneſs of the Ways of Wiſdom, and declared the good Hope he had thro' Grace of eternal Life.

Thus he continued gradually declining till the 8th Day of the Month, and about eleven of the Clock that Night, being *Saturday*, juſt before the Sabbath begun, he fell aſleep in *Jeſus*, not only no Sting in his Death, but no Bands in it, not the leaſt Groan or Gaſp, but only a Ceſſation of Breathing, on which Mr. *Henry* writes, *Sic mihi contingat vivere ſicque mori.* He was buried on the

11th

11th Day in *Trinity Church*, in a Burying-Place belonging to Alderman *Pool*, and in the diſpoſal of his Brother *Hulton*; the Reverend Mr. *Henry Newcome* of *Tatnal*, his intimate and kind Friend, preached his Funeral-Sermon, from *Phil.* i. 21. *To me to live is Chriſt, and to die is Gain*; he gave him a juſt, that is, a very honourable Character.

On the Lecture-Day following Mr. *Henry* indulged his Sorrow by preaching from the 2 *Sam.* i. 26. *I am diſtreſſed for thee my Brother Jonathan, very pleaſant haſt thou been unto me*; endeavouring according to his own Words to make a good Improvement of ſo ſad a Providence; thoſe that would take a further View of his Affection to Dr. *Tylſton*, may conſult the Poſtſcript added to the Third Edition of the Life of Mr. *Philip Henry*, where you have his juſt Character drawn up by him that knew him ſo well, and was ſo good a Judge of whatever was truly excellent.

Afflictions ſeldom come alone, this good Family found it ſo; for this ſame Year, in the Month of *Auguſt*, on the 16th Day, Mr. *Radford* fell ſick of a Fever, and on the 20th, the Lord's-day, he died; the Day before he died, many fervent Prayers were put up to God for him, that ſince the Mother had been taken away before, the Children might not now be left Fatherleſs too; Mr. *Radford* had been grave and ſerious from his Youth; when he came to die, he was ſomewhat uneaſy about his Affairs in the World, but expreſs'd himſelf with a great Satisfaction as to his Soul; the Morning that he died, he deſired he

might be ſolemnly given up to God in Prayer, and then declared an intire Confidence in the Righteouſneſs and Mediation of the Lord Jeſus Chriſt, he acknowleged many Infirmities but ſaid if he knew his own Heart, it was ſincere with God, he ſpoke very well till within a few Minutes before he died; about eight of the Clock in the Morning he finiſhed his Courſe, he was newly entred on his 41ſt Year, and was interr'd on the 22d Day of the Month; Mr. *Henry* preached on this ſorrowful Occaſion, from *Pſal.* lxxxviii. 18. *Lover and Friend haſt thou put far from me, and mine Acquaintance into Darkneſs*; 'My Aim (ſays 'he) was to improve the Providence for the Good 'of many, the Lord ſanctify it to us all; many 'lamented the poor Infants, now forſaken of Fa-'ther and Mother.

By the Death of Mr. *Radford*, a great Load of Trouble and Care fell upon Mr. *Henry*, which he thought it his Duty to undertake, tho' he foreſaw it would be ſome Hindrance to him in his Work; but the Providence of God caſt it upon him, and he durſt not decline it; his Love to the dear Children would not ſuffer him to ſtand by and ſee all their Affairs run into Confuſion; he took upon him the Adminiſtration of Mr. *Radford*'s Eſtate, on which he ſays, 'I took the Oath in the 'Biſhop's Court, with a Reſolution by the Grace 'of God ſtrictly to obſerve it, and I have ear-'neſtly prayed that he would give me renewed 'Degrees of Wiſdom for this new Care; in another Place he ſays, 'I am much taken up with 'Brother *Radford*'s Affairs, in which I am as one 'out

'out of my Element, but God's Providence, my 'own Conſcience, and a tender Concern for the 'Orphans oblige me to it: And it proved very happy for them that their Affairs were in ſuch a Hand, for by his great Prudence and Diligence in that Matter, to which God was pleaſed to give his Bleſſing, Effects were got in, Debts paid, and all Matters ſo diſpoſed, that ſo much was ſaved for the Children, as may, through the Bleſſing of God, put them into a Capacity to live comfortably in the World.

I think it my Duty to mention it, as a thing very Praiſe-worthy in Mrs. *Henry*, that ſhe was far from oppoſing the kind Deſigns her Husband had for theſe afflicted Relations; ſhe heartily joined with him in doing all the good Offices ſhe could for them; ſhe took ſeveral of them into the Houſe, and tho' ſhe had a growing Family of her own, and but a weakly Conſtitution, ſhe took care of the Orphans and treated them as her own. Some of them were in the Family ſeveral Years, and knew very little of the want either of a Father or Mother; they took Inſtructions well, and much improved in their Uncle's Family; they ſought the God of their Fathers betimes, and have taken hold of his Covenant, and he has bleſſed them; they all very thankfully own Mrs. *Henry*'s great Tenderneſs and Affection towards them, they honour her as a Mother, and I doubt not but ſhe has in this approved herſelf to God, and that he will not ſuffer her or hers to be Loſers by it in the End: There are ſo few Inſtances of this nature in our Days, and ſo many to the con-

trary, that I could not forbear to take Notice of this, that if poſſible others may be provoked by it to Love and to good Works.

I have been ſomewhat large upon the Subject of Mr. *Henry*'s relative Religion, and could yet add much more, every Branch of the ſeveral Families to which he was related had a Share in his affectionate Concern; he uſed to ſet apart ſome Time to pray for them by Name, and not for them only, but for his intimate Friends, who were looked upon by him as Relations, and treated as ſuch; he was very kind in writing good Letters to his Friends on all Occaſions, and very ſpeedy in anſwering theirs; his Letters were full of prudent Advice, moſt pleaſant and ingenious Obſervations, and all breathing true Chriſtian Love and Friendſhip, diverting and at the ſame Time improving the many that he favoured with his Friendſhip and Correſpondence; I believe they all eſteem his Letters as a great Treaſure, and carefully preſerve them as ſuch, I am ſure ſome do, and love to look over them, in which it ſeems to them that he being dead, yet ſpeaketh.

Thoſe that think I have dwelt too long upon this Head, would do well to remember, that in relative Piety the Reality and Excellency too of Religion appear as much as in any thing elſe; what a happy Tendency has it where it thus prevails, to make Families eaſy and comfortable? If all our Families were compoſed of Perſons of ſuch a Temper and Spirit as we have ſeen in Mr. *Henry*, we ſhould enjoy not only a Church in the Houſe, but even an Heaven upon Earth; and

and tho' it be but a melancholy thing to write and read ſo much as here we have done of Sickneſſes, Deaths and Funerals, yet theſe are what all our Families muſt be looking and preparing for, and nothing but a vital Principle of divine Grace can give us either ſufficient Direction or Support when ſuch trying Times come upon us. Religion muſt needs be the beſt thing at all Times, for it is evidently the beſt in a Time of Affliction.

CHAP. IV.

His Miniſterial Conduct, more abundant Labours, Wiſdom, Diligence, Faithfulneſs, Acceptance and Succeſs in all the Parts of his Work, for many Years in Cheſter *and the Parts adjacent.*

WE have ſeen Mr. *Henry* brought by a good Providence to *Cheſter*, and very comfortably ſettled there; we have taken a View of him in his Chriſtian Oeconomy and relative Religion, his excellent Spirit and Behaviour both under the Smiles and Frowns of Providence; hitherto his Miniſterial Performances have only been touched upon incidentally, and with a Reſpect to the Changes God was pleaſed to make in his Family, and among his Friends.

But

But the Miniſtry was his choſen and delightful Buſineſs, to this he was intirely devoted, and in this he did truly ſpend himſelf and was ſpent, and it is from thence that we muſt draw the principal, moſt lively and diſtinguiſhing Parts of his Character. It has been often ſaid, *Magiſtratus oſtendit virum*, let a Man be made a Magiſtrate, and you ſhall ſoon know what he is; the Miniſtry will as effectually diſcover the Man as the Magiſtracy, and much more as it is an Office attended with greater Difficulties and Temptations, it certainly requires another and a more excellent Spirit than what generally prevails in the World.

And when the Caſe is ſuch that the Miniſters find them obliged in Conſcience to exerciſe their Office, in a Way different from the National Eſtabliſhment; there is ſomething in it of yet more peculiar Diſcrimination, and eſpecially when they are allowed to do it in a publick Manner; they have common Prejudices to encounter, and ſome of them very inveterate ones; the Stream of Cuſtom will bear ſtrongly in upon them, they are obnoxious to popular Suſpicions and Jealouſies, their Conduct is obſerved with no very favourable Eye; every Body thinks he has a Right to examine with ſome Severity the Temper, Behaviour and Performances, of thoſe that go out of the common Road under Pretence of Conſcience, and cannot in all Things ſubmit to the Dictates of their Superiors in Church and State. Theſe ſcrupulous Perſons make themſelves a kind of Spectacle to the World; every doubtful Step they take will

will be cenſured, every falſe Step aggravated, and the Error will preſently be transferred from the Perſon to the Cauſe; and ſince their Non-conformity is judged to be a condemning of the Conſtitution, thoſe that adhere to the Conſtitution will be too well pleaſed with any Occaſion that is given to condemn that Non-conformity.

Theſe are the common and natural Inconveniencies that attend a Diſſent from the Eſtabliſhed Church in Matters of ſacred Adminiſtration, they are generally the ſame every where, whether on the South or North-ſide of *Tweed*, and they rather reſult from what is common to human Nature in its imperfect State, than from any thing peculiar to this or that Party of Men as ſuch.

Under theſe Diſadvantages Mr. *Henry* ſet out in the Miniſtry, and went on to the laſt; and even theſe Things, which ſo often ſerve to expoſe Men of weak and unwary Minds, contributed to his Honour; theſe Shades helped to ſet him in a true Light, and gave him the fairer Opportunity of letting the World ſee the Humility, Self-denial, Candor, Integrity and Wiſdom, with which he was ſo richly furniſhed.

No ſooner did he come to *Cheſter*, the Place to which God had ſo manifeſtly called him, but he immediately ſet himſelf to perform his Vows, he was in Labours more abundant both in the City and the Country adjacent. Surely if ever Man fulfilled his Miniſtry ſince the Apoſtolical Age, he was the Man; no Body looks upon his prodigious Induſtry as a common Meaſure, to which all others are obliged to come up; thoſe

that

that have not the Strength of Body, freedom and readineſs of Thought, natural fervour and eaſineſs of Expreſſion, can no more come up to his Standard, as to the Multitude, Variety and Excellency of Miniſterial Services, than a Child can bear a ſtrong Man's Burthen.

We muſt not plead this diſparity of Abilities, in excuſe for our ſinful Defects; had we begun as early with God and Religion as he did, and as well improved our Morning Time, had we been as much in Prayer and other preparatory Work for the Miniſtry, had we entred upon it with the ſame aweful Concern, and kept up in our Minds that lively Senſe of the Majeſty of God, the Worth of Souls, and the Reality of an eternal World, we might have come nearer to him both in Labours and Succeſs than moſt of us do; but God will have his diſtinguiſhed Worthies in every Age, and in ours Mr. *Henry* was one of the firſt three.

His Labours were ſo many and great, that in order to our taking a particular View of them, it will be neceſſary to reduce them to their proper Heads, of which you may take the following Scheme; they were either ſuch as he was converſant in,

I. At home among his own People; and theſe were either,

1. Conſtant; as on the Lord's-day, on Lecture-days, Catechiſing on *Saturdays*, and Monthly Sacraments, Conferences and Congregational Faſts. Or,

2. Oc-

2. Occaſional; and theſe either,

1. Publick, as Faſts and Thankſgivings; or,

2. Private, on Family Occaſions, Viſiting the Sick, Admonitions, Viſiting and Preaching to the Priſoners at the Caſtle, and Reformation Sermons.

II. Abroad in Neighbouring Places and Congregations; as Lectures in ſeveral Places, Meetings of Miniſters, Ordinations of Miniſters, Funeral-Sermons for Miniſters and others, and yearly Journies to viſit the Churches.

We muſt begin with the Miniſterial Labours he performed at home among his own People; for tho' his Soul was too large to be confined to them, yet he was very ſenſible, they had the beſt Title to his Services, and he never would injure them to ſupply other Churches.

His conſtant Work on the Lord's-days at *Cheſter*, was to pray ſix times in Publick, to ſing ſix times, to expound twice and preach twice; and this he did for many Years together. His Method was,

After having worſhipped God in his Family, in the manner that has been already mentioned, he went to the Congregation exactly at Nine of the Clock, began the Publick Worſhip with ſinging the 100 Pſalm, then prayed a ſhort but fervent and ſuitable Prayer, then he read ſome part of the *Old Teſtament*, and expounded it, going through it in Courſe from the beginning to the end, then he ſung another Pſalm, then he prayed for about half an Hour, then he preached about an Hour, then prayed and ſung uſually the 117th Pſalm, and then gave the Bleſſing; he did the

ſame

ſame exactly in the Afternoon, only then expounded out of the *New Teſtament*, and ſung at the end the 134th Pſalm, or ſome Verſes of the 136th; this was his conſtant Lord's-days Work.

In Singing, he always made uſe of *David*'s Pſalms, or other Scripture Hymns; he collected a Set of them, ſuch as he thought moſt uſeful and edifying, and digeſted them under proper Titles, according to the Occaſions to which they were adapted. He prefer'd Scripture Pſalms and Hymns far before thoſe that are wholly of humane Compoſure, which are generally liable to this Exception, that the Fancy is too high, and the Matter too low, and ſometimes ſuch as a wiſe and good Man may not be able with entire ſatisfaction to offer up as a Sacrifice to God. In this Work of Praiſe he took great delight; one might eaſily diſcern how his Soul was upon the Wing, it was a part of Worſhip for which his Soul was particularly form'd, being himſelf of an affectionate, chearful, thankful Temper.

In Prayer, his Gifts and Graces eminently appear'd, he had a wonderful Faculty of engaging the Attention, and raiſing the Affections of his Aſſembly; in his ſecond Prayer, he was always copious, though never tedious; he was very full in Confeſſion of Sin, and very tender and humble, aggravating the Evil and Guilt of it in a very clear and convincing manner; his Prayer was always ſuited to the State of the Congregation, to the Seaſon, to the State of the Nation, and of the Church of God; in Supplication for Mercy he was very earneſt and particular, pleading the

 Name

Name, and Sufferings, and Mediation of the Lord Jeſus Chriſt for Pardon and Peace; he was large and full in praying for Grace, and uſed to mention the particular Graces of the Holy Spirit, as Faith, Love, Hope, Patience, Zeal, Delight in God, earneſtly begging that theſe Graces might be truly wrought in all, and might be preſerved, exerciſed, encreaſed and evidenced to the Glory of the God of all Grace.

In Supplications for the afflicted he was very particular, ſeldom forgetting any Caſe that was either known to himſelf, or put up in Writing; his Requeſts were very pertinent to the Caſe, and the Sympathy of his Heart with the afflicted was very apparent, by the tender and affectionate manner in which he uſed to plead with God for them.

In his Requeſts for the Nation, he was conſtant and earneſt; many a time has he wreſtled with God in the Pulpit for the Land of his Nativity, and herein he expreſs'd himſelf with Humility, Meekneſs and Wiſdom, carefully avoiding whatever might appear diſreſpectful to our Governors; and though he knew not how to give flattering Titles, leſt his God ſhould cut him off, yet his Prayers for thoſe in Authority diſcovered the Reverence he had for the Government, as the Ordinance of God, and for thoſe that God had inveſted with it; all ſeditious, ſaucy Reflections upon the Ruler of the People, how artfully ſoever couched, he utterly diſlik'd in common Converſation, and therefore could never be guilty of profaning the Worſhip of God with them.

As

As a Watchman that God had ſet upon the Walls of *Jeruſalem*, he thought it his Duty to give him no Reſt till he had eſtabliſhed his Church, and made her a Praiſe in the midſt of the Earth; the State of the Reformed Churches was much upon his Heart, according to the Trials and Dangers they were expoſed to from Time to Time; and many a fervent Prayer of his is ſtill upon File, for the poor Remains, or rather Ruins, of the *French* Churches, that God would build thoſe waſte Places, and come to the ſeeming perpetual Deſolations, and reſtore to his People their loſt Privileges; and though he did not live to ſee what he ſo much deſired, yet as he prayed for them, ſo he believed for them, that God would appoint them a ſet time and remember them, that the Year of the Redeemed would come, even the Year of Recompences for the Controverſies of *Zion*, often referring to that Text, *Hab.* ii. 3. *The Viſion is yet for an appointed time, but at the end it will ſpeak and not lie; though it tarry, wait for it, for it will ſurely come, it will not tarry.*

The Expoſition of the Scriptures was a very pleaſant part of his Work, both in his own Houſe and in the Houſe of God; what his Expoſitions were from the Pulpit may be gathered by what they appear to be from the Preſs, his Father's Example led him to take delight in this part of his Work, and made it eaſy to him; and while ſome Commentators take a great deal of pains to make plain Things dark, his endeavour always was to make dark Things plain, and not only plain, but moving and practical. He kept very cloſe and conſtant

ſtant to his Buſineſs of Expounding, and never omitted it, even on a Sacrament-Day; in the time he was at *Cheſter*, he went through the whole Bible more than once, and by this means his People have been obſerved to excel in their Acquaintance with the Holy Scriptures.

How great a Talent he had in Preaching, the World is not ignorant, ſo many of his Sermons being publiſhed, and ſpread far and wide; he was very happy in the choice of his Subjects, there could no Occaſion happen, either Publick or Private, but as he was ever ready to preach upon it, ſo he had always an appoſite Text to preach upon, being a Scribe well inſtructed in the Kingdom of God; he had a Treaſure out of which he could eaſily bring Things new and old.

The Method into which he uſed to caſt his Sermons was plain and proper, his Heads of Diſcourſe neither few nor many, but always well adjuſted; his Expreſſion had this Excellency, that it was at once both comprehenſive and perſpicuous; his Stile was ſententious but not cramp'd; his Elocution natural, without any odd or affected Tone, and yet very lively, and ſuch as engaged Attention; his Matter was always genuine and juſt to his Subject, he knew how to ſpeak great and weighty Things upon every Head, and to back every Thing with proper Texts of Scripture; he had a mighty warmth of Spirit both in praying and preaching, which would often, eſpecially in his younger Years, tranſport him into Tears, and raiſe the Auditory to the ſame pitch of Affection.

In his Diary, *Sept.* 10. 1699. I find this Note, 'This Day I preach'd of God the chief Good, from 'Psal. lxxiii. 26. *Whom have I in Heaven but thee? 'And there is none on Earth that I desire besides thee.* 'I had some enlargement of Affections, and I find 'some prejudice to my bodily Strength by my O-'ver-earnestness, but I cannot help it, for I be-'lieve the Things I speak to be true and great, 'and I would be in my Work as one that is in 'earnest.

His Preaching was truly Evangelical, Spiritual and Practical; he shunn'd not to declare the whole Counsel of God; he loved to preach of Christ, and in his Diary often declares, *He was best pleased when he was upon that sweet Subject.* Having preached concerning Christ as our Passover, and his Blood sprinkled upon the Saints as their Safety, *Nov.* 20. 1690. he has this Remark, *It is most pleasant to me to be preaching Christ*; and afterwards, *I am most in my Element when I am preaching Christ and him crucified*; and he loved that others should preach Christ; in the Year 1709. *May* 1. he has recorded it, 'This Day Mr. *Basnet* preached *Gal.* 'iv. 5. *God sent forth his Son*, he preached much 'of Christ, whom I love to hear of. And *Feb.* 12. 1710. having expounded five of *Solomon*'s Songs, he adds, *The more I think and speak of Christ, the more reason I see to love him.*

But he thought it also necessary to preach up Holiness, and did constantly affirm it as a faithful Saying, *That they that believe on God should be careful to maintain good Works*; this Saying he knew was as faithful in its place, as that *Jesus Christ*

Chriſt came into the World to ſave Sinners; both of them are faithful Sayings, not only true in themſelves, but ſuch as Miniſters are bound in faithfulneſs to inſiſt upon in their Preaching, ſuch Preaching is faithful Preaching, a faithful Saying.

In his more conſtant way of Preaching, he fixed upon a certain Set of Subjects, fitly rang'd and methodiz'd under general Heads; but together with theſe there were intermixed many occaſional Diſcourſes, ſuited to the State of the People, or to any remarkable Diſpenſations of Providence, which he was always very careful to obſerve, and to record, and to improve by preaching, to the advantage of himſelf and others.

His Method of Subjects that he preach'd upon for Twenty five Years together at *Cheſter*, I have receiv'd as it was drawn up by himſelf a little while before he left that Place; and I think it well worth a room in theſe Memoirs, as it ſhews him to be a *Workman that needed not to be aſhamed, rightly dividing the Word of Truth.*

The firſt Sermon he preach'd publickly in *Cheſter* was *June* 2. 1687. on *Thurſday* the Lecture-Day, was from 1 *Cor.* ii. 2. *For I determined to know nothing among you, but Jeſus Chriſt and him crucified*; he then expounded the 1*ſt* Pſalm, and ſo went on expounding the Pſalms on Lecture-Days, and went over them five times during his continuance there, always with variety of Matter.

In *July* he began a Set of Sermons to open the Miſery of a ſinful State, from *Rev.* iii. 17. *Thou ſayeſt I am rich*, and from *Eph.* ii. 1. *You hath he quickned who were dead in Treſpaſſes and Sins*, and

from *John* viii. 34. *Whoſoever committeth Sin, is the Servant of Sin.*

In *October* he began a Set of Sermons about Converſion, from *Matth.* xi. 28, 29, 30. *Come unto me all ye that are weary and heavy laden,* and from *Ezekiel* xviii. 30, 31. *Repent, and turn yourſelves from all your Tranſgreſſions, ſo ſhall not Iniquity be your Ruin*; and from *Jer.* iii. 22. *Return ye back-ſliding Children, and I will heal your Back-ſlidings*; and from *Job* xxii. 21. *Acquaint now thy ſelf with him, and be at peace*; and from *Luke* xi. 21, 22. *When a ſtrong Man armed keepeth the Houſe,* and then opened the Converſion of *Paul, Acts* ix. 1. with Evidences of Grace; this Subject he continued upon till *July* 1689. almoſt two Years.

In *Auguſt* following, he entred upon the Subject of a well ordered Converſation, from *Pſal.* l. and from ſeveral Texts, laid down twenty Directions for the right ordering the Converſation.

1. Fix a right Principle of true Grace in the Heart, 2 *Cor.* 1. 12. *Not with fleſhly Wiſdom, but by the Grace of God I have had my Converſation in the World.*

2. Eye the Goſpel of Chriſt as your great Rule, *Phil.* 1. 27. *Only let your Converſation be as it becometh the Goſpel of Chriſt.*

3. Set the Lord always before you, *Pſal.* 16. 8. *I have ſet the Lord always before me; becauſe he is at my Right-hand, I ſhall not be moved.*

4. Keep your Hearts with all diligence, *Prov.* 4. 23. *Keep thy Heart with all diligence, for out of it are the Iſſues of Life.*

5. Abide always under the Rule of the Fear of God,

God, *Prov.* 23. 17. *But be thou in the Fear of the Lord all the Day long.*

6. Be not conformed to this World, *Rom.* 12. 2. *And be not conformed to this World, but be ye transformed by the renewing of your Mind.*

7. Live in a conſtant dependance upon the Lord Jeſus Chriſt, *Col.* 3. 17. *Whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus.*

8. Take your Affections off from preſent Things, 1 *John* 2. 15. *Love not the World, nor the Things that are in the World.*

9. Be always ſtanding upon your Watch, *Mark* 13. 37. *What I ſay unto you I ſay unto all, Watch.*

10. Keep a Conſcience void of Offence, *Acts* 24. 16. *Herein do I exerciſe myſelf, to have always a Conſcience void of Offence toward God and toward Men.*

11. Live by Faith, *Gal.* 2. 20. *The Life which I now live in the Fleſh, I live by the Faith of the Son of God, who loved me, and gave himſelf for me.*

12. Be much in communing with your own Heart, *Pſal.* 4. 4. *Stand in awe and ſin not, commune with your own Heart upon your Bed, and be ſtill.*

13. Set a double Watch before the Door of your Lips, *Pſal.* 39. 1. *I ſaid, I will take heed to my Ways that I ſin not with my Tongue, I will keep my Mouth with a Bridle.*

14. Follow the Steps of the Lord Jeſus, 1 *Pet.* 2. 21. *Chriſt ſuffered for us, leaving us an Example that ye ſhould follow his Steps.*

15. Lay before you the Examples of the Saints, *Heb.* 6. 12. *That ye be not ſlothful, but Followers of*

them that through Faith and Patience inherit the Promiſes.

16. Be very cautious what Company you keep, *Prov.* 13. 20. *He that walketh with wiſe Men ſhall be wiſe, but a Companion of Fools ſhall be deſtroyed.*

17. Make Conſcience how you ſpend your Time, *Epheſ.* 5. 16. *Redeeming the Time becauſe the Days are evil.*

18. Pray to God for holy Wiſdom, *James* 5. 1, *If any of you lack Wiſdom, let him ask it of God.*

19. Be often thinking of Death and Judgment, 2 *Pet.* 3. 11. *Seeing then that all theſe things ſhall be diſſolved, what manner of Perſons ought ye to be in all holy Converſation and Godlineſs.*

20. Converſe much with Heaven, *Phil.* 3. 20. *For our Converſation is in Heaven, from whence we look for a Saviour.*

When he had finiſhed a Set of Sermons he uſed in a Sermon or two to make a Recapitulation of the Subſtance of what had been delivered. This Courſe of Sermons upon the *Converſation* held him almoſt a Year and half, and then (to uſe his own Words) having thus laboured for Converſion and a good Converſation, he next endeavoured for the Conſolation of God's People, from *Iſaiah* 40. 1. *Comfort ye, comfort ye my People, ſaith your God.* And in order to this he propoſed to open the Covenant of Grace as the great Spring of Comfort, from 2 *Sam.* 23. 5. *He hath made with me an everlaſting Covenant.*

This Covenant he opened and explained very particularly, ſhewing what the Covenant contained in it; this he begun in *March*, 1691.

(1.) God

(1.) God in the Covenant, *Heb.* 8. 10. *I will be to them a God*; that is,

1. A Father, 2 *Cor.* 6. 18. *I will be a Father to you, and ye ſhall be my Sons and Daughters, ſaith the Lord the Almighty.*

2. A Husband; *Thy Maker is thy Husband the Lord of Hoſt is his Name, and thy Redeemer the holy One of Iſrael.*

3. A Shepherd, *Pſal.* 23. 1. *The Lord is my Shepherd I ſhall not want.*

4. A King, *Pſal.* 44. 4. *Thou art my King, O God, command Deliverances for Jacob.*

5. A Sun and Shield, *Pſal.* 84. 11. *The Lord God is a Sun and a Shield, the Lord will give Grace and Glory.*

6. A Portion, *Lam.* 3. 24. *The Lord is my Portion ſaith my Soul, therefore will I hope in him.*

7. A conſtant Guide, *Pſal.* 48. 9. *For this God is our God for ever and ever, he will be our Guide even unto Death.*

Inference; we muſt be to him a People, *Heb.* 8. 10. *They ſhall be to me a People.*

(2.) Chriſt in the Covenant, *Iſaiah* 49. 8. *I will preſerve thee, and give thee for a Covenant to the People*; that is, by this Covenant Chriſt is,

1. Our Righteouſneſs, *Jer.* 23. 6. *This is his Name whereby he ſhall be called, The Lord our Righteouſneſs.*

2. Our Life, *Col.* 3. 4. *When Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory.*

3. Our Peace, *Epheſ.* 2. 14. *For he is our Peace who hath made both one*, &c.

4. Our Hope, 1 *Tim.* 1. 1. *God our Saviour and the Lord Jeſus Chriſt who is our Hope.*

5. Our *Redeemer*, *Job* 19. 25. *I know that my Redeemer liveth.*

6. Our High-Prieſt, *Heb.* 3. 1. *Conſider the Apoſtle and High-Prieſt of our Salvation, Chriſt Jeſus.*

7. Our Captain, *Heb.* 2. 10. *To make the Captain of their Salvation perfect through Sufferings.*

8. Our Fore-runner, *Heb.* 6. 21. *Whither the Fore-runner is for us entred, even Jeſus.*

9. Our Friend, *Cant.* 5. 16. *This is my Beloved and this is my Friend.*

Inference; We muſt make Chriſt ours, *Cant.* 2. 16. *My Beloved is mine and I am his.*

(3.) The Holy Spirit in the Covenant, *Eph.* 1. 13. *After ye believed ye were ſealed with the Holy Spirit of Promiſe*; by this Covenant the Spirit is,

1. A Teacher, *John* 14. 26. *The Comforter which is the Holy Ghoſt, whom the Father ſhall ſend in my Name, he ſhall teach you all Things.*

2. A Comforter, *John* 14. 16. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.*

3. A Spirit of Adoption, *Rom.* 8. 15. *Ye have received the Spirit of Adoption, whereby we cry Abba Father.*

4. An Earneſt, 2 *Cor.* 1. 22. *Who hath alſo ſealed us, and given us the Earneſt of the Spirit in our Hearts.*

Inference; Grieve not the Spirit, *Eph.* 4. 30. *Grieve not the Holy Spirit of God, whereby ye are ſealed to the Day of Redemption:* Thus God is in the

the Covenant, God the Father, Son, and Spirit.

4. Pardon of Sin in the Covenant, *Heb.* 8. 12. *For I will be merciful to their Unrighteouſneſs, and their Sins, and their Iniquities will I remember no more.*

5. Peace in the Covenant, *John* 14. 27. *Peace I leave with you, my Peace I give unto you.*

6. Grace in the Covenant, *Heb.* 8. 10. *This is my Covenant, I will put my Laws into their Minds, and write them in their Hearts.*

7. Acceſs to God in the Covenant, *Epheſ.* 2. 18. *For through him we both have an Acceſs by one Spirit unto the Father.*

8. Ordinances in the Covenant, *Ezek.* 37. 27. *I will ſet my Sanctuary in the midſt of them for evermore.*

9. Providences in the Covenant, *Rom.* 8. 28. *And we know that all Things work together for Good to thoſe that love God.*

10. Angels in the Covenant, *Heb.* 1. 14. *Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation.*

11. The Creatures in the Covenant, 1 *Cor.* 3. 21, 22. *All things are yours, whether Paul or Apollos or Cephas,* &c.

12. Afflictions in the Covenant, *Pſal.* 89. 30, 31. *If his Children forſake my Law, and walk not in my Judgments; then will I viſit their Tranſgreſſions with the Rod,* &c.

13. Death in the Covenant, 1 *Cor.* 3. 21, 22. *Or Life or Death.*

14. Hea-

14. Heaven in the Covenant, *Tit.* 1. 2. *In hope of eternal Life, which God that cannot lie promiſed before the World began.*

This Set of Sermons upon the Covenant of Grace took up near a Year and half, from *February* 1691, to *July* 1692; he cloſed them with a Repetition Sermon from *Iſaiah* 55. 2. *I will make an everlaſting Covenant with you, even the ſure Mercies of David.*

After this he entred upon the Subject of Sanctification, the Manner in which he handled it was particular, but very proper; he firſt treated of the Sin that was to be mortified, and then of the contrary Grace that was to be exerciſed; he began with the general Nature of Sanctification, and then deſcended to the ſeveral Parts of it.

In general, from *Epheſians* 4. 22 and 24. *Put off the old Man, put on the new*; the one is dying to Sin, the other living to Righteouſneſs.

In particular,

1. Put off Pride, *Jer.* 13. 15. and put on Humility, 1 *Pet.* 5. 5.

2. Put off Paſſion, *Col.* 3. 8. and put on Meekneſs, 1 *Pet.* 3. 4.

3. Put off Covetouſneſs, *Heb.* 13. 5. put on Contentment, *Heb.* 13. 5.

4. Put off Contention, *Gen.* 13. 8. and put on Peaceableneſs, *James* 3. 7.

5. Put off Murmuring, 1 *Cor.* 10. 10. and put on Patience, *Luke* 21. 19.

6. Put off Melancholy, *Pſal.* 42. 11. and put on Chearfulneſs, *Pſal.* 37. 4.

7. Put

7. Put off Vanity, *Eccl.* 2. 2. and put on Seriouſneſs, 1 *Pet.* 4. 7.

8. Put off Uncleanneſs, *Gal.* 5. 19. and put on Chaſtity, 1 *Theſ.* 4. 4.

9. Put off Drunkenneſs, *Luke* 21. 34. and put on Temperance, 2 *Pet.* 1. 6.

10. Put off Deceitfulneſs, *Col.* 3. 9. and put on Honeſty, 1 *Pet.* 2. 12.

11. Put off Hatred, *Lev.* 19. 17. and put on Love, *John* 15. 12.

12. Put off Hypocriſy, *Luke* 12. 1. and put on Sincerity, *John* 24. 14.

13. Put off bad Diſcourſe, *Eph.* 4. 20. and put on good Diſcourſe, *Epheſ.* 4. 29.

14. Put off bad Company, *Pſal.* 119. 115. and put on good Company, *Pſal.* 119. 63.

15. Put off Security, 1 *Theſ.* 5. 6. and put on Watchfulneſs, 1 *Theſ.* 5. 6.

16. Put off Slothfulneſs, *Rom.* 12. 11. and put on Diligence, 2 *Pet.* 3. 14.

17. Put off Folly, *Pſal.* 75. 4. and put on Prudence, *Prov.* 14. 8.

18. Put off Fear, *Gen.* 15. 1. and put on Hope, *Prov.* 14. 32. 1 *Pet.* 1. 13.

19. Put off a Life of Senſe, 2 *Cor.* 4. 18. and put on a Life of Faith, *Gal.* 2. 20.

20. Put off Self, *Matt.* 16. 24. and put on Jeſus Chriſt, *Rom.* 13. 14.

This Courſe of Sermons on Sanctification, took him up near the Space of two Years, it was finiſhed in *April*, 1694, with a Recapitulation from *Col.* 3. 9, 10. *Ye have put off the old Man with his Deeds, and*

and put on the new Man, which is renewed in Knowledge after the Image of him that created him.

He then proceeded to treat on the Subject of Divine Worſhip; he began with a general Diſcourſe from *Matth.* 4. 10. *Thou ſhalt worſhip the Lord thy God*; and then diſtinctly conſider'd,

(1.) Ordinances of Worſhip; ſuch as,

1. Reading the Scriptures, 1 *Theſ.* 5. 27. *I charge you by the Lord, that this Epiſtle be read unto all the holy Brethren.*

2. Hearing the Word, from *Acts* 10. 33. *Now therefore we are all here preſent before God to hear all things that are commanded thee of God.*

3. Prayer, from *Epheſ.* 6. 18. *Praying always with all manner of Prayer and Supplication in the Spirit.*

4. Praiſe, *Heb.* 13. 15. *By him therefore let us offer up the Sacrifice of Prayer continually, that is, the fruit of our Lips, giving thanks in his Name.*

5. Singing of Pſalms, *Col.* 3. 16. *Teaching and admoniſhing one another in Pſalms and Hymns and Spiritual Songs, ſinging with Grace in your Hearts to the Lord.*

6. The Lord's Supper, 1 *Cor.* 11. 23. *For I have received of the Lord that which alſo I delivered unto you*, &c.

(2.) Opportunities, or Occaſions of Worſhip.

1. In Secret, from *Mat.* 6. 6. *But thou when thou prayeſt enter into thy Cloſet*, &c.

2. In Families, *Joſh.* 24. 15. *But as for me and my Houſe we will ſerve the Lord.* At our Meals, 1 *Tim.* 4. 4. *Every Creature of God is good, and nothing to be refuſed if it be received with Thankſgiving,*

for

for it is ſanctified by the Word of God and Prayer. Here he preached of Catechiſing and Education, *Prov.* 22. 6. *Train up a Child in the way he ſhould go.*

3. In Publick, from *Heb.* 10. 25. *Not forſaking the aſſembling of our ſelves together as the manner of ſome is,* &c.

4. Eſpecially on the Lord's Day, from *Deut.* 5. 12. *Keep the Sabbath to ſanctify it, as the Lord thy God hath commanded thee.*

(3.) Of the Manner of Worſhip.

1. In Spirit and in Truth, from *John* 4. 14. *God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth.*

2. With Reverence and Godly Fear, *Heb.* 12. 28. *Let us have Grace whereby we may ſerve God acceptably, with Reverence and Godly Fear.*

3. With Joy and Rejoycing, *Pſal.* 100. 2. *Serve the Lord with Gladneſs, come before his Preſence with Singing.*

4. With Holineſs, *Pſal.* 29. 2. *Worſhip the Lord in the Beauty of Holineſs.*

5. With Freedom of Heart to the Duty, *Pſal.* 27. 8. *When thou ſaidſt, ſeek ye my Face; my Heart ſaid unto thee, thy Face, Lord, will I ſeek.*

6. With Fixedneſs of Heart in the Duty, *Pſal.* 57. 7. *My Heart is fixed, O God, my Heart is fixed, I will ſing and give Praiſe.*

(4.) Of the Mediator of Worſhip, from *John* 4. 6. *Jeſus ſaith unto him, I am the Way, and the Truth, and the Life; no Man cometh to the Father but by me.*

Our Duty to Chriſt the Mediator.

1. To know Chriſt, *Phil.* 3. 10. *That I may know him,* &c.

2. To

2. To love Chriſt, 1 *Pet.* 1. 8. *Whom having not ſeen ye love*, &c.

3. To honour Chriſt, *John* 5. 23. *That all Men ſhould honour the Son*, &c.

4. To truſt in Chriſt, *Eph.* 1. 12. *Who firſt truſted in Chriſt.*

5. To walk in Chriſt, *Col.* 2. 6. *So walk in him.*

6. To rejoyce in Chriſt, *Phil.* 3. 3. *And rejoyce in Chriſt Jeſus.*

Theſe Diſcourſes were not finiſhed till 1696. and were followed with another Set, *concerning our Duty to our Neighbours*, the Introductory Sermon from *Gal.* 5. 14. *For all the Law is fulfilled in one Word, even in this, Thou ſhalt love thy Neighbour as thyſelf*; that is,

1. We muſt take Cogniſance of our Neighbours Concerns, *Phil.* 2. 4. *Look not every Man on his own things, but every Man alſo on the things of others.*

2. We muſt render to all their due, *Rom.* 13. 7. *Render therefore to all their dues, tribute to whom tribute is due*, &c.

3. We muſt ſpeak Truth to one another, *Zach.* 8. 16. *Theſe are the things that ye ſhall do, ſpeak ye every one the Truth to his Neighbour.*

4. We muſt do as we would be done by, *Mat.* 7. 12. *Therefore all things whatſoever ye would that Men ſhould do unto you, do ye even ſo to them; for this is the Law and the Prophets.*

5. We muſt live peaceably with all Men, *Rom.* 12. 18. *If it be poſſible, as much as lieth in you, live peaceably with all Men.*

6. We muſt ſuccour and relieve thoſe that are poor and in diſtreſs, *Lev.* 25. 35. *If thy Brother be*

be grown poor and fallen in decay with thee, then thou ſhalt relieve him, yea, tho' he be a Stranger or a Sojourner, &c.

7. We muſt forgive thoſe that have injured us, *Col.* 3. 13. *Forbearing one another, and forgiving one another; if any Man hath a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.*

8. We muſt pleaſe our Neighbours for their Good, *Rom.* 15. 2, 3. *Let every one of us pleaſe his Neighbour for his good to Edification, for even Chriſt pleaſed not himſelf*, &c.

9. We muſt reprove thoſe that do amiſs, *Eph.* 5. 11. *And have no Fellowſhip with the unfruitful works of Darkneſs, but reprove them rather.*

10. We muſt bear one anothers Burthens, *Gal.* 6. 2. *Bear one anothers Burthens, and ſo fulfil the Law of Chriſt.*

11. We muſt Pray for one another, *Jam.* 5. 16. *Confeſs your Faults one to another, and Pray one for another that ye may be healed.*

12. We muſt provoke one another to Love and to good Works, *Heb.* 10. 24. *And let us conſider one another to provoke to Love and to good Works.*

Theſe Sermons of our Duty to Chriſt and to our Brethren, were finiſhed *April* 26. 1696. with a Recapitulation from 1 *Cor.* 12. 27. *Now ye are the Body of Chriſt, and Members in particular.*

They were followed with ſome ſelect Diſcourſes about the Reaſonableneſs of being truly Religious, the Introduction from *Iſa.* 1. 18. *Come now and let us reaſon together*; the Reaſons for Religion are,

1. The Relation we ſtand into God that made us, *Pſal.* 100. 3. 2. The

2. The Revelation of the Will of God concerning us, *Micah* 6. 8.

3. The Worth of our immortal Souls, *Mat.* 16. 26.

4. The Wiſdom of being Religious, *Job* 28. 28.

5. The Vanity and Inſufficiency of the World to make us happy, *Eccleſ.* 1. 2, 3.

6. The Vileneſs of Sin, and its certain tendency to make us miſerable, *Jer.* 2. 19.

7. The glorious Diſcoveries of the Redeemer's Love, 2 *Cor.* 5. 14.

8. The great Deſign of Goſpel Grace, *Luke* 74, 75.

9. The Mercies of God to us, *Rom.* 12. 1.

10. The Malice of Satan againſt us, 1 *Pet.* 5. 8.

11. The Shortneſs of this preſent Life, *Heb.* 13. 14.

12. The Sweetneſs of a Religious Life, *Prov.* 3. 17.

13. The Seriouſneſs of Dying, *Job.* 14. 14.

14. The Strictneſs of the Judgment to come, *Eccleſ.* 12. 14.

15. The State of Rewards and Puniſhments in the other World, *Rom.* 2. 6, 7, 8, 9.

Theſe were concluded with a Repetition-Sermon from the ſame Text with which they were began, *Iſa.* 1. 18. *Come now and let us reaſon together.*

He then conſidered the Reaſons or Cauſes why ſo few are Religious, as

1. Ignorance, *Jer.* 5. 4. *They are fooliſh, they know not the way of the Lord.*

 2. In-

2. Infidelity, *Heb.* 4. 2. *The Word preached did not profit, not being mixed with Faith.*

3. Inconſiderateneſs, *Iſa.* 1. 3. Iſrael *doth not know, my People doth not conſider.*

4. Pride, *Pſal.* 10. 4. *The Wicked thro' the Pride of his Countenance will not ſeek after God.*

5. Prejudice, *Acts* 28. 22. *Concerning this Sect we know it is every where ſpoken againſt.*

6. Slothfulneſs, *Luke* 13. 24. *Strive to enter in at the ſtrait Gate,* &c.

7. Self-Conceit, *Prov.* 26. 12. *Seeſt thou a Man wiſe in his own Conceit,* &c.

8. The Courſe of this World, *Eph.* 2. 2. *Ye walked according to the Courſe of this World.*

9. Cuſtom in Sin, *Jer.* 13. 23. *Can the Ethiopian change his Skin?*

10. Worldly Employment, *Matth.* 22. 5. *One to his Farm, another to his Merchandiſe.*

11. Worldly Enjoyments, *Matth.* 19. 24. *It is eaſier for a Camel,* &c.

12. Love of Pleaſure, 2 *Tim.* 3. 4. *Lovers of Pleaſure more than Lovers of God.*

13. Love of the Praiſe of Man, *John* 12. 48. *They loved the Praiſe of Men,* &c.

14. In a Word, the wicked Will, *Pſal.* 81. 11. Iſrael *would none of me.*

This Set of Sermons brought him to the Year 1698. and that Year in *June* he began a Body of Divinity, which was his conſtant Sabbath Work, excepting on Sacrament Days; this Body of Divinity he had ſome Thoughts of Reviſing and Publiſhing, if God had ſpared him till he had finiſhed his Expoſition on the New Teſtament, but ſince

that now is become impoſſible, I think it worth our while to take a view of the General Scheme and Heads of that great Work, which took up ſo much of his Time, for it continued till the Year 1712. and God ordered it ſo, that this ſhould be the Buſineſs not only of a conſiderable Part of his Life, but of that Part of it, in which his Thoughts muſt be ſuppoſed to be moſt mature, and he in the beſt Capacity to treat upon a Subject of ſuch an excellent Nature.

The Introductory Sermon was from *Luke* 1. 4. *That thou mighteſt know the Certainty of thoſe Things wherein thou haſt been inſtructed.* The General Heads were as follow.

I. *Concerning* GOD.

I. That there is a God, *Heb.* 11. 6. *He that cometh to God muſt believe that he is:* And if there be a God, 1. It is a ſad thing to live without God, *Eph.* 2. 12, and 2. It is a bleſſed thing to have him for our God, *Pſal.* 63. 1.

II. That God is a Being infinitely Perfect and Glorious.

1. He is a Spirit, *John* 4. 24.
2. He is Eternal, 1 *Tim.* 1. 17.
3. He is Unchangeable, *James* 1. 17.
4. He is Bleſſed, 1 *Tim.* 1. 11.
5. He is everywhere preſent, *Pſ.* 139. 7, 8, 9, 10
6. He knows all Things, *Heb.* 4. 13.
7. He is infinitely Wiſe, *Rom.* 16. 27.
8. He is a God of infinite Power, *Pſal.* 62. 11.
9. He is perfectly Holy, *Iſa.* 6. 3.
10. He is infinitely Juſt and Righteous, *Pſal.* 145. 17.

11. He

11. he is infinitely Good, *Exod.* 34. 6. and doth good, *Pſal.* 119. 68. Common Inſtances of God's Goodneſs, *Pſal.* 148. 9. Special Inſtances, *Pſal.* 73. 1. Application of God's Goodneſs, *Pſal.* 34. 8.

12. He is a God of inviolable Truth, *Pſal.* 117. 2.

GOD's Titles.

He is *El Shaddai*, *Gen.* 17. 1.

Moſt High and Poſſeſſor of Heaven and Earth, *Gen.* 14. 19.

Living God and Everlaſting King, *Jer.* 10. 10.

God of Love, and God of Peace, 2 *Cor.* 13. 11.

The Father, 1 *John* 2. 13.

Concluſion of the Subject of God's Nature, Attributes and Titles, *Job* 26. 14.

III. That the Lord JEHOVAH is the One only Living and True God.

1. It concerns us to enquire after God, *Job* 35. 10.

2. We ſhall find that there is but one God, *Mark* 12. 32.

3. That the Lord is the only true God, *John* 17. 3.

4. That there are three Perſons in the Godhead, 1 *John* 5. 7.

5. That it is Man's chief Buſineſs to glorifie God, 1 *Cor.* 10. 31.

6. That it is Man's chief Happineſs to enjoy God, *Pſal.* 73. 25, 26.

II. *Concerning the Word of God.*

1. That God's Word to Man is the Spring and Foundation of all Religion, *Rom.* 10. 7.

2. That the Scriptures of the Old and New

Teſtament are the Word of God, 2 *Tim.* 3. 16.

3. That the Book of the Scriptures was written for our uſe and benefit, *Rom.* 15. 4.

4. That the Word of God is the ſtanding Rule of our Faith and Practice, *Iſa.* 8. 20.

5. That God is himſelf fulfilling the Scripture, *Mark* 14. 49.

6. That the Scripture ought to be tranſlated into the vulgar Tongue, *Acts* 2. 11.

Inferences; 1. Love the Word of God, *Pſal.* 119. 140.

2. Search into the Word of God, *John* 5. 39.

3. Underſtand the Word of God, *Luke* 24. 45.

4. Meditate upon the Word of God, *Pſ.* 1. 4.

5. Live up to the Word of God, *Joſh.* 1. 8.

III. *Concerning the Works of God.*

In general; 1. The Works of God are to be diligently enquired into by us, *Pſal.* 111. 2.

2. His Works are according to his own Will, *Pſalm* 115. 3.

3. They are all according to his Eternal Decree, *Eph.* 1. 11.

In particular; I. The Work of Creation.

1. That God made the World, *Gen.* 1. 1.

2. That he made all well and in ſix Days, *Gen.* 1. 31.

3. That he made all by his Son, *Heb.* 1. 2.

Inferences; 1. Give Glory to the Creator, *Rev.* 4. 11.

2. Give Thanks for the Creatures, 1 *Tim.* 4. 3.

3. Be encouraged to truſt in God, *Pſal.* 124. 8.

II. The

II. The Work of Providence.

1. Univerſal Inſpection, *Prov.* 15. 3.

2. Univerſal Preſervation, *Neh.* 9. 6.

3. Univerſal Government, *Pſal.* 103. 17. Concerning which obſerve,

1. The Providence of God orders both comfortable and afflictive Events, *Iſa.* 45. 7.

2. Providence ſometimes rewards the Good and puniſheth the Wicked in this Life, *Prov.* 11. 31.

3. Sometimes Providence allots Proſperity to the Wicked in this World, *Pſal.* 73. 12.

Inference; 1. Obſerve the Motions of Providence, *Pſal.* 107. laſt

2. Admire the Depths of Providence, *Rom* 11. 33.

3. Comply with the Deſigns of Providence, *Phil.* 4. 12.

IV. *Concerning the Angels.*

I. Good Angels.

1. The Angels are the Creatures of God, *Heb.* 1. 7.

2. They are Attendants upon God, *Pſal.* 103. 20.

3. They are the Subjects of the Lord Jeſus Chriſt, *Heb.* 1. 6.

4. They rejoyce at the Converſion of Sinners, *Luke* 15. 10.

5. They are employed in Miniſtring to the Saints, *Pſal.* 91. 11, 12.

6. By Faith we are related to, and in Communion with the Holy Angels, *Heb.* 12. 22.

II. Evil Angels.

1. The Devil is an Apoſtate from God, 2 *Pet.* 2. 4.

2. He is a Reprobate and abandon'd, *Heb.* 2. 16.
3. He is the Lyar and the Father of Lyes, *John* 8. 44.
4. He is the old Serpent, even Satan, *Rev.* 20. 2.
5. He is a Tempter, 1 *Theſ.* 3. 5.
6. We are to maintain a holy War againſt him, *James* 4. 7.

V. *Concerning Man.*

I. Of the Creation of Man, *Acts* 16. 27. made of one Blood, *&c.*

II. Of Man's Body.

1. The Meanneſs of the Matter, *Job* 33. 6. *I am formed out of Clay.*
2. The Curiouſneſs of the Form, *Pſal.* 139. 15.
3. The Dignity of its Uſe, 1 *Cor.* 6. 19.

III. Of the Soul of Man.

1. The Exiſtence of the Soul, *Job* 32. *There is a Spirit in Man.*
2. The Immortality of the Soul, *Eccleſ.* 3. 21.

IV. Of Man's Relation to God, and one to another, *Mal.* 2. 10. *Have we not all one Father, hath not one God created us?* &c.

V. Of Man's Dominion over his Creatures, *Pſal.* 8. 6.

VI. Of the State in which Man was created; he was,
1. Holy, *Gen.* 1. 26.
2. Happy, *Gen.* 2. 15.
3. In a State of Probation, *Gen.* 2. 17.

VI. *Concerning Sin.*

I. Of Sin in general.

1. The Nature of Sin, 1 *John* 3. 4. *Sin is the Tranſgreſſion of the Law.*
2. The

2. The Sinfulneſs of Sin, *Rom.* 7. 13. *exceeding ſinful.*

3. The Fooliſhneſs of Sin, *Eccleſ.* 7. 25. *The Wickedneſs of Folly.*

4. The Deceitfulneſs of Sin, *Heb.* 3. 13.

Inferences; 1. Do not ſin, 1 *John* 2. 1.

2. Do not make a Mock at Sin, *Prov.* 14. 9.

II. Of the Entrance of Sin.

1. The Evidence we have of Man's Apoſtacy, *Eccl.* 7. 29.

2. The Manner of the Entrance of Sin, *Gen.* 3. 1, 2, 3, 4, *&c.*

III. Of the Propagating of Sin, *Rom.* 5. 19.

IV. Of the Extent of Sin, *Rom.* 3. 23. its Extent to each of us, *Pſal.* 51. 5.

Inferences; 1. The Neceſſity of Regeneration, *John* 3. 7.

2. The ſovereign Freeneſs of Divine Grace, *Iſaiah* 48. 11.

V. Some Particulars of the Corruption of Nature.

1. The Corruption of the Underſtanding, *Eph.* 4. 8.

2. Of the Imagination, *Gen.* 8. 21.

3. Of the Will and Affections, *Rom.* 8. 7.

4. Of the Conſcience, *Jer.* 17. 9.

VI. The Product of Original Corruption, which is Actual Tranſgreſſion, *Mark* 7. 21.

VII. The miſerable Conſequences of Sin.

(1.) Immediate as to our Firſt Parents.

1. They withdrew from God, *Gen.* 3. 8.

2. God drove them from him, *Gen.* 3. 24.

(2.) Remote as to all their Poſterity.

1. Under God's Wrath, *Eph.* 2. 3.

2. Under his Curſe, *Gal.* 3. 10.

3. Liable to all Miſeries of this Life, *Gen.* 3. 17.

4. To Death itſelf, *Rom.* 5. 12.

5. To the Pains of Hell forever, *Matt.* 25. 46.

Uſe; 1. To thoſe that are yet in this State, *Gen.* 19. 14. *up, get ye out of this Place.*

2. To thoſe that through Grace are got out of it, *Gen.* 19. 17. *look not behind thee.*

VII. *Concerning our Redemption by* Jeſus Chriſt.

I. The prime Author is God, *Hoſ.* 13. 9. *in me is thine Help.*

1. God's Good-will to Man deſigned our Redemption, *Titus* 3. 4.

2. God's Wiſdom contrived it, 1 *Cor.* 2. 7.

3. The Patience of God left room for it, 2 *Pet.* 3. 15. *Acts* 13. 18.

4. He hath choſen the Remnant to be redeemed, 2 *Theſ.* 2. 13.

5. He hath ſettled it in the Covenant of Redemption, *John* 6. 39.

6. He hath condeſcended to deal with us upon new Terms, *Rom.* 6. 14.

7. He hath appointed and ſent the Saviour, *John* 3. 16.

8. In Chriſt he reconciled us to himſelf, 2 *Cor.* 5. 18.

II. The Undertaker of it is Chriſt, 2 *Cor.* 4. 5.

1. His three Names, JESUS, *Matt.* 1. 21. CHRIST, *John.* 1. 41. OUR LORD, *Phil.* 2. 11.

2. His two Natures, 1. He is GOD, *John* 1. 1. 2. He is MAN, *John* 1. 14.

III. His Incarnation.

1. He

1. He was conceived of the Holy Ghoſt, *Matt.* 1. 20.

2. He came in the Fulneſs of Time, *Gal.* 4. 4.

3. Among the People of the *Jews*, *Rom.* 19. 5.

He came,

1. To bear witneſs of the Truth, *John* 18. 37.

2. To deſtroy the Works of the Devil, 1 *John* 3. 7.

3. To ſeek and to ſave thoſe that were loſt, *Luke* 19. 10.

4. That we might have Life, *John* 10. 10. he was willing to come, *Heb.* 10. 7. and we ought to rejoice in his coming, *Matt.* 21. 9.

IV. His Offices in general; he is a *Mediator*, 1 *Tim.* 2. 5. in particular,

(1.) He is a *Prophet*, *John* 6. 14.

1. He executed the Office of a Prophet in his own Perſon on Earth.

1. As a Preacher, *Matt.* 4. 23.

2. As a Worker of Miracles, *John* 3. 2.

3. By his Example, *John* 13. 15.

2. He executes this Office now he is in Heaven.

1. By revealing God's Will to us, *John* 17. 26.

2. By revealing it in us, 1 *John* 5. 20.

(2.) He is a *Prieſt*, *Pſal.* 110. 4. a *High-Prieſt*, *Heb.* 2. 17.

1. He offered Sacrifice for Sin, *Heb.* 10. 12.

1. To reconcile us to God by taking away our Sins, *Dan.* 9. 24.

2. To recommend us to God by ſanctifying our Services, 1 *Pet.* 2. 5.

2. He makes Interceſſion, *Heb.* 7. 25. and therefore we ſhould,

1. Hold

1. Hold fast our Profeſſion, *Heb.* 4. 14.
2. Draw near, *Heb.* 4. 15, 16.

(3.) He is a *King*.

1. He is conſtituted and appointed by the Father to be a King, *Pſal.* 2. 6.
2. He is King as Mediator, *John* 5. 27.
3. He is King over all the World, *John* 3. 35.
4. He is in a ſpecial manner King of the Church, *Zech.* 9. 9. He executes the Office of a King
1. In the Converſion of Souls to himſelf, *Pſal.* 110. 3.
2. In ruling his Subjects, *Zech.* 6. 14.
3. In protecting them, *Mich.* 5. 5.
4. In pardoning Offences, *Matt.* 9. 6.
5. In recompenſing Services, *Rev.* 2. 10.
6. In reſtraining our Enemies, *Rev.* 20. 1, 2.
7. In conquering them, 1 *Cor.* 15. 25. Let us therefore do the Duty of Subjects, *Jer.* 3. 9. and dread the Lot of Enemies, *Luke* 19. 27.

V. His two Eſtates.

(1.) His Humiliation, *Phil.* 2. 6. He humbled himſelf,
1. In the Meanneſs of his Birth, *Luke* 2. 16.
2. In his Submiſſion to the Law, *Gal.* 4. 4.
3. In his Life which was,
1. A Life of Poverty, no Riches, *Matt.* 8. 20.
2. A Life of Diſgrace, no Honours, *Pſal.* 22. 6.
3. A Life of Sorrow, no Pleaſures, *Iſaiah* 53. 3.

He ſuffered,
1. From his Father, *Iſaiah* 53. 10.
2. From Satan, *Gen.* 3. 15.
3. From wicked Men, *Gen.* 17. 22, 23.
4. In his Death, the Death of the Croſs, *Phil.* 2. 8.
5. In

5. In his Burial, *Eph.* 4. 9.

(2.) His Exaltation in general, *Phil.* 2. 9. parcularly,

1. He roſe again from the Dead, 2 *Tim.* 2. 8.

2. He aſcended up into Heaven, *Luke* 24. 51. the Myſtery of it, *John* 20. 17.

3. He ſat down at the Right Hand of God, *Mark* 16. 19.

4. He ſent the Spirit, *Acts* 2. 23.

5. He will come again in Glory at the laſt Day, *Matt.* 26. 64.

Repetition-Sermon, from 1 *Cor.* 15. 2. *By which alſo ye are ſaved, if ye keep in Memory what I have preached unto you, unleſs ye have believed in vain.*

VIII. *Concerning the Application of the* REDEMPTION.

I. The Application of it to the World in the common Call.

1. It was ordered to be publiſhed, *Luke* 24. 47.

2. It was publiſhed accordingly, *Mark* 16. 20.

3. Much Oppoſition was given againſt it, 1 *Theſ.* 2. 2.

4. Yet it had wonderful Succeſs, *Acts* 19. 20.

5. The Effects of it are to be continued to the end of the World, *John* 15. 16.

II. The Application of it to particular Souls.

1. It is neceſſary that it be particularly applied, *Col.* 1. 28.

2. There are many to whom it is not particularly applied, *Acts* 8. 21.

3. There is a Remnant to whom it is applied, *Heb.* 3. 14.

1. The

1. The Author of the Application of it is the bleſſed Spirit.

1. He is ſent for this Purpoſe, *John* 16. 14.

2. He is given to all true Chriſtians, 1 *John* 4. 13.

3. He doth his Work freely and powerfully, but ſecretly, *John* 3. 8.

4. We ought to pray for the Spirit, *Luke* 11. 13.

5. We muſt take heed of quenching the Spirit.

2. The Means of Application.

1. By the Promiſes on God's Part, 2 *Pet.* 1. 4.

2. By Faith on our Part, *Rom.* 10. 4.

3. The Method of Application, by effectual Calling.

1. The Soul in effectual Calling is convinced of Sin, *Rom.* 7. 9.

2. Brought to be concerned about its State, *Acts* 2. 32.

3. The Mind is enlightned with the Knowledge of Chriſt, 2 *Cor.* 4. 6.

4. The Will is renewed, *Ezek.* 36. 26.

5. It is perſwaded to embrace Chriſt, *John* 6. 45.

6. It is enabled to embrace Chriſt, *Jer.* 31. 18.

4. The Reſult of it is Union with Chriſt, 1 *Cor.* 1. 9.

1. Like the Union between Soul and Body, *Gal.* 2. 20.

2. Like that between Head and Members, *Epheſ.* 4. 15.

3. Like that between the Root and the Branches, *Rom.* 11. 17, 18.

4. Like that between the Foundation and the Building, 1 *Pet.* 2. 4, 5.

5. Like that between the Husband and Wife, *Rom.* 4. 7.

IX. *Concerning the Divine Law.*

I. That God is the Law-Maker, *James* 4. 12.

II. That we are obliged to ſubmit to his Laws, *Job* 22. 22.

III. That God has given to all the Law of Nature, *Rom.* 2. 14, 15.

IV. Beſides the Law of Nature, we have a written Law, *Hoſ.* 8. 12.

V. The excellent Properties of the Divine Law, *Rom.* 7. 14. its Characters, *Pſal.* 19.

VI. The Uſe and End of the Law.

1. To diſcover Sin, *Rom.* 3. 20.

2. To lead to Chriſt, *Gal.* 3. 24.

VII. The Obligations which Chriſtians are under to the Law, *Rom.* 3. 31.

VIII. The Summary of the Law, Love to God, *Matt.* 22. 37. Love to our Neighbour, *Matt.* 22. 39.

IX. The giving of the Law to *Iſrael.*

1. The Mediator by whom it was given, *John* 1. 17. *The Law was given by Moſes.*

2. The Manner of giving the Law, *Deut.* 33. 2.

3. The Method of preſerving the Law, *Deut.* 10. 4.

The Ten Commandments, the Preface, *Exod.* 20. 2.

The Firſt Commandment, *Exod.* 20. 3.

(1.) The Things requir'd.

1. To acquaint ourſelves with God, 1 *Chron.* 28. 9.

2. To avouch him for our God, *Deut.* 26. 17.

3. To

3. To adore him and ſtand in awe of him, *Iſaiah* 8. 13.

4. To live a Life of Communion with him, *Pſal.* 25. 15.

5. To live a Life of Confidence in God, *Pſ.* 62. 8.

6. To live a Life of Conformity to God, *Eph.* 5. 1.

(2.) The Things forbidden are,

1. Practical Atheiſm, Pſal. 14. 1.

2. Impiety and Irreligion, *Rom.* 1. 20, 21.

3. Spiritual Idolatry, *Ezek.* 14. 3. that is,

1. Covetouſneſs, *Col.* 3. 5.

2. Senſuality, *Phil.* 3. 19.

(3.) The Reaſons of the firſt Commandment, *Exod.* 10. 3.

The Second Commandment, *Exod.* 20. 4, 5.

(1.) The Things required.

1. That we worſhip God, *Rev.* 14. 7.

2. That we worſhip him in the Way that he has appointed, *Matt.* 28. 20.

3. In the Spirit. *Phil.* 3. 3.

(2.) The Things forbidden.

1. Making Images for religious Uſe, *Deut.* 4. 15, 16.

2. Joining in Idolatrous Worſhip, *Dan.* 3. 18.

(3.) Reaſons of the ſecond Commandment, *Exod.* 20. 5.

The Third Commandment, *Exod.* 20. 7.

(1.) The Things required.

1. A Reverence of God's Ordinances, *Lev.* 10. 3.

2. A Reverence of his Providence, *Job* 1. 21.

3. A Reverence of our own Engagements to him, *Pſal.* 76. 11.

(2.) The Things forbidden.

1. An hypocritical Profeſſion of Religion, *Iſaiah* 48. 1.
2. A ſcandalous Contradiction to our Profeſſion, 2 *Sam.* 12. 14.
3. Profanation of the Ordinance of Swearing, *Matt.* 5. 33, 34, *&c.*
4. The Profanation of other holy Things, *Lev.* 12. 15.

(3.) The Reaſon, *Exod.* 20. 7.

The Fourth Commandment, *Exod.* 20. 8.

(1.) The Things required.

1. The Sabbath Reſt, *Exod.* 20. 9, 10.
2. The Sabbath Work, *Pſal.* 92. 1.

(2.) The Reaſons, *Exod.* 20. 11.

The Fifth Commandment, *Exod.* 22. 12.

Requires the Duty,

1. Of Children, *Exod.* 20. 12.
2. Of Parents, *Epheſ.* 6. 4.
3. Of Servants, *Tit.* 2. 9, 10.
4. Of Maſters, *Col.* 4. 1.
5. Of Husbands and Wives, *Epheſ.* 5. 33.
6. Of Equals, 1 *Pet.* 2. 17.
7. Of Magiſtrates and Subjects, *Rom.* 13. 5, 6.
8. Of Miniſters and People, 1 *Theſ.* 5. 12, 13.

Reaſon of this Commandment, *Exod.* 20. 12.

The Sixth Commandment, *Exod.* 20. 14.

Forbids Murther, even Heart and Tongue Murther.

Requires Mercifulneſs, *Luke* 6. 36.

The Seventh Commandment, *Exod.* 20. 14.

Forbids Adultery, even in the Heart.

Requires to keep under the Body, 1 *Cor.* 9. 27.

The Eighth Commandment, *Exod.* 20. 14.

Requires, 1. As to our own Eſtates, 1. Di-

1. Diligence, *Prov.* 27. 23.
2. Honouring God with them, *Prov.* 3. 9, 10.

2. As to the Eſtates of others.

1. Juſtice, *Deut.* 16. 20.
2. Charity, *Eph.* 4. 28.

The Ninth Commandment, *Exod.* 20. 16. requires,

1. That we ſpeak Truth, *Eph.* 4. 25.
2. That we have an Averſion to Falſhood, *Pſal.* 119. 163.
3. That we take care of the good Names of others, *John* 3 12.
4. That we take care of our own good Name, 2 *Cor.* 8. 21.

The Tenth Commandment, *Exod.* 20. 17.

Requires; 1. A full Contentment with our own Condition, *Pſal.* 4. 10.

2. A right and charitable Frame of Spirit towards all Men, 1 *Cor.* 10. 24. Forbids,

1. All Diſcontentment with our own Eſtate, *Jude* 16.
2. Envying and Grieving at the good of our Neighbour, *Gal.* 5. 26.
3. All inordinate Motions and Affections, *Rom.* 7. 7.

X. *Concerning the Goſpel Rule of Faith and Repentance.*

In general, *Mark* 1. 15. *The Kingdom of God is at Hand, Repent ye and believe the Goſpel.*

I. Concerning Repentance.

1. As it is God's Gift, *Acts* 11. 18. *God hath granted Repentance unto Life.*

2. As it is Man's Duty, *Acts* 17. 30. *Commandeth all Men every where to Repent.*

I. Ingredients in Repentance.

1. A Sight and Senſe of Sin, *Pſal.* 51. 3.

2. An Apprehenſion of the Mercy of God in Chriſt, *Mat.* 3. 2.

3. Grief for Sin, 2 *Cor.* 7. 9.

4. Shame for Sin, *Ezra* 9. 6.

5. Hatred of Sin, and Self-loathing becauſe of it, *Ezek.* 6. 9.

6. Confeſſion of Sin, *Jer.* 3. 13.

7. Aggravation of Sin, *Ezra* 9. 6.

8. Self-Judging, 1 *Cor.* 11. 31.

9. Converſion to God, *Acts* 26. 20.

10. Prayer, *Acts* 8. 22.

11. Living a Life of Repentance, *Mat.* 3. 8.

II. Fruits meet for Repentance.

1. Forſaking Sin, particularly our own Iniquity; 1 *Sam.* 7. 3.

2. Mortifying Sin, *Gal.* 5. 24.

3. Avoiding all approaches to Sin, *Mat.* 26. 41.

4. Watching againſt all Appearances of Sin, 1. *Theſ.* 5. 22.

5. Making Conſcience of our Duty, *Iſa.* 1. 16, 17.

6. Making Reſtitution to thoſe we have wrong'd, *Luke* 19. 8.

7. Loving God and Chriſt much, *Luke* 7. 38.

8. Submiſſion to the Will of God, *Iſa.* 39. 8.

9. Teaching others, *Pſal.* 51. 13.

10. Humility, and admiring free Grace, 1 *Cor.* 15. 9. And Meekneſs towards others, *Tit.* 3. 2, 3.

III. Motives to Repentance.

1. It is a ſure ſure Way to pardon, *Acts* 3. 19.
2. It is the only Way to prevent Ruin, *Luke* 13. 5.

The Concluſion of the Doctrine of Repentance from *Matt.* 11. 20. *Then began he to upbraid the Cities wherein moſt of his mighty Works were done, becauſe they repented not.*

II. Concerning Faith.

(1.) As God's Gift, *Eph.* 2. 8. *And that not of your ſelves, it is the Gift of God.*

(2.) As our Duty; including,

1. Faith in God and in all Divine Revelation, 2 *Chron.* 20. 20.

2. Faith in the Lord Jeſus Chriſt, which is the Duty of all thoſe that believe in God, *John* 14. 1. and the Condition of our Salvation, *Acts* 16. 31. To believe in Chriſt is in Scripture Language,

1. To look unto him, *John* 19. 37.
2. To come unto him, *John* 6. 35.
3. To receive him, *John* 1. 12.
4. To reſt on him, *Matt.* 12. 21.
5. To obey him, *Heb.* 5. 9.
6. To glory in him, *Iſa.* 45. 25.

3. Faith in Things unſeen, 2 *Cor.* 4. 18.

(3.) The Fruits of Faith.

1. We live by Faith, *Heb.* 10. 38.
2. The Heart is purified by Faith, *Acts* 15. 9.
3. It works by Love, *Gal.* 5. 6.
4. It overcomes the World, 1 *John* 4. 5.
5. It defeats Satan's Temptation, *Eph.* 6. 16.
6. It is that by which the Chriſtian ſtands, 2 *Cor.* 1. 24.

7. It

7. It is our Support under Affiiction, *Pſal.* 27. 13.

8. By Faith we rejoyce always, 1 *Pet.* 1. 8.

9. It is of great Uſe in Prayer, *James* 1. 6.

10. Out of the Abundance of Faith in the Heart the Mouth ſpeaks, 2 *Cor.* 4. 13.

11. It will have an Univerſal Influence upon us, 2 *Cor.* 5. 7.

The Concluſion of the Sermons about Faith from *Acts* 28. 24. *And ſome believed the Things that were ſpoken, and ſome believed not.*

XI. *Concerning Goſpel Ordinances.*

This Subject he had largely handled in the Years 1694 and 1695, and therefore now ſpoke but briefly to it in ten Sermons, inſiſting chiefly upon Prayer, and explaining the Lord's Prayer, *Matt.* 6. 9.

XII. *Concerning the Church.*

1. That God has a Church in the World, *Pſal.* 147. 19, 20.

2. That it is one Family denominated from Chriſt, *Eph.* 3. 15.

3. It is a City, and we profeſs to be Citizens of it, *Gal.* 4. 6.

4. It is one, *John* 10. 16.

5. It is ſtill growing, *Acts* 2. 47.

6. It is ſafe, *Matt.* 16. 18.

7. The Militant Church will ſhortly be triumphant, *Eph.* 5. 27. We ſhould pray for it and always ſeek its Good, *Pſal.* 122. 8, 9.

XIII. *Concerning the Four laſt Things.*

In general from *Rev.* 4. 1. *Come up hither and I will ſhew thee things which muſt be hereafter.* Particularly,

(1.) Of Death.

1. The Neceſſity and Certainty of it, 2 *Sam.* 14. 14.

2. The different Diſpoſal of the Soul and Body at Death, *Eccleſ.* 12. 6, 7.

3. The different State of the Godly and Wicked at Death; it is terrible to the Wicked, *Job.* 18. 14. It is happy to the Righteous, *Rev.* 14. 13. Be therefore ready to die, *Luke* 12. 40.

(2.) Of the Judgment Day, 2 *Pet.* 3. 10.

1. The LORD JESUS CHRIST ſhall then appear in his Glory, *Rev.* 22. 20.

2. The Dead ſhall be raiſed and the Living changed, 1 *Cor.* 15. 52.

3. The World ſhall be deſtroyed, 2 *Pet.* 3. 10.

4. We muſt all be judged, 2 *Cor.* 5. 10.

(3.) Of the Torments of Hell,

The Sentence paſt on the Wicked ſhall be executed, *Matt.* 25. 41. *Knowing therefore the Terrour of the Lord we perſwade Men,* 2 *Cor.* 5. 11.

(4.) Of the Happineſs of Heaven.

1. There is an eternal Life, 1 *John* 5. 11.

2. The Bodies of the Saints ſhall be glorious, *Phil.* 3. 21.

3. They ſhall be openly and publickly owned, *Matt.* 3. 17.

4. They ſhall be called to inherit the Kingdom, *Matt.* 25. 24.

5. They

5. They ſhall be perfect in Knowledge, 1 *Cor.* 13. 12.

6. They ſhall be perfect in Holineſs, *Rev.* 22. 11.

7. They ſhall be perfect in Joy, *Pſal.* 16. laſt.

8. They ſhall be perfect in Glory, 2 *Cor.* 4. 7.

The Concluſion from 1 *Theſ.* 4. 18. *Wherefore comfort one another with theſe Words.*

This is a general Scheme of Mr. *Henry*'s Lord's-Days Sermons at *Cheſter*; but it muſt be remembred, that while he was purſuing this Method, abundance of Occaſional Diſcourſes were mixed with it; for tho' he rightly judged a Method of Preaching tends to make the moſt ſolid and judicious Hearers, yet he was careful to improve every Providential Event, by bringing it to the written Word, that all might hear what God the Lord ſpoke to them on that Occaſion.

We are next to take a View of the Method of Subjects he went thro' on Sacramental Occaſions, for fourteeen Years together, that is, from 1696, to 1710, for as for the reſt of the time, it does not appear that he confined himſelf to any ſuch Scheme; but even when he left himſelf at Liberty, he always choſe his Subjects with great Propriety.

The general Heads of his Sacramental Sermons for the time mentioned are,

(1.) The Ends of Chriſt's Death.

(2.) The Trial of our Spiritual State.

(3.) Penitent Reflections and Pious Reſolutions.

(4.) The Promiſes. And let us take a ſhort View of his manner of treating on theſe Heads,

(1.) The Ends of Chriſt's Death, having before

largely ſet forth the Sufferings of Chriſt. The Introduction from *Luke* 24. 46. *Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the Dead on the third Day.*

1. To glorify God, *John* 12. 27, 28. *Father, glorify thy Name*, &c.

2. To ſatisfy for Sin, *Heb.* 9. 28. *Once offered to bear the Sins of many.*

3. To bring us to God, 1 *Pet.* 3. 18.

4. That we ſhould live together with him, 1 *Theſ.* 5. 10.

5. To conquer and ſubdue our ſpiritual Enemies, *Col.* 2. 15.

6. To make Peace between God and us, *Col.* 2. 20.

7. To gather in one the Children of God, *John* 11. 52.

8. To ſanctify the Church, *Eph.* 5. 25, 26.

9. To purchaſe Heaven for us, *Heb.* 9. 15.

10. To ſet us an Example, 1 *Pet.* 2. 21.

The Concluſion from *Gal.* 6. 14. *But God forbid that I ſhould glory, ſave in the Croſs of the Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World.*

This he followed with a Set of Practical Diſcourſes, as Inferences from the Sufferings and Death of Chriſt.

1. Look upon him and mourn, *Zach.* 12. 10.

2. Celebrate the Redeemer's Praiſes, *Rev.* 5. 9, and 12.

3. Admire redeeming Love, *Rom.* 5. 8.

4. Mortify all Sin, *Rom.* 6. 12.

5. Live to him that died for you, 2 *Cor.* 5. 15.

6. Go

6. Go forth unto him without the Camp, bearing his Reproach, *Heb.* 13. 13.

7. Love one another, 1 *John* 4. 11.

8. Learn to be humble, *Matt.* 20. 27, 28.

9. Die to the World, *John* 17. 16.

10. Arm yourſelves with the ſame Mind, 1 *Pet.* 4. 1.

11. Be comforted in Chriſt, *Rom.* 8. 32.

12. Stand in awe of the Juſtice of God, *Luke* 23. 31.

13. Be encouraged in Prayer, *Heb.* 10. 19, 20.

14. Be very tender of the Souls of Men, *Rom.* 14. 15.

15. Be willing to lay down your Lives for the Brethren, 1 *John* 3. 16.

16. Be ready to die, *John* 11. 16.

The Concluſion from theſe Inferences from 1 *Cor.* 1. 18. *The preaching of the Croſs is to them that periſh Fooliſhneſs, but unto us which are ſaved it is the Power of God.*

(2.) The next Set of Sermons on Sacramental Occaſions, was for the Trial of our Spiritual State, in Scripture Marks of Hypocriſy and Sincerity.

In general from 2 *Cor.* 13. 5. *Examine yourſelves whether ye be in Faith, prove your own ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?*

1. Mark of Hypocriſy; not to have the Spirit of Chriſt, *Rom.* 8. 9.

Evidence of Sincerity; Brokenneſs of Heart for Sin, *Pſal.* 51. 17.

2. Mark of Hypocriſy; minding only the outſide, *Matt.* 23. 28.

Evidence of Sincerity; Eſteem of God's Favour, *Pſal.* 4. 6, 7.

3. Mark of Hypocriſy; a Heart eſtranged from God, *Matt.* 15. 8.

Evidence of Sincerity; accepting Chriſt on his own Terms, *John* 20. 28.

4. Mark of Hypocriſy; living in Sin, 1 *John* 1. 6.

Evidence of Sincerity; reſpect to all God's Commands, *Pſal.* 119. 6.

5. Mark of Hypocriſy; Pride, *Matt.* 23. 12.

Evidence of Sincerity; keeping from our own Iniquity, 2 *Sam.* 22. 24.

6. Mark of Hypocriſy; indulging the Fleſh, *Rom.* 8. 5.

Evidence of Sincerity; minding the Spirit, *Rom.* 8. 5.

7. Mark of Hypocriſy; Love to the World, 1 *John* 2. 15.

Evidence of Sincerity; Love to Chriſt, *John* 21. 17.

8. Mark of Hypocriſy; Uncharitableneſs, 1 *John* 3. 17.

Evidence of Sincerity; Love to the Brethren, 1 *John* 3. 14.

9. Mark of Hypocriſy; not doing Righteouſneſs, 1 *John* 3. 10.

Evidence of Sincerity; fearing always, *Prov.* 28. 14.

10. Mark of Hypocriſy; an unbridled Tongue, *James* 1. 26.

Evidence of Sincerity; Growth in Grace, *Job.* 17. 9.

11. Mark of Hypocriſy; Partiality, *Matt.* 2. 9.

Evidence of Sincerity; continuing in Chriſt's Word, *John* 8. 31.

12. Mark

12. Mark of Hypocriſy; Apoſtacy, *Luke* 8. 13. Evidence of Sincerity; Submiſſion to the Will of God, 2 *Sam.* 15. 26.

To theſe were ſubjoin'd ſome Diſcourſes concerning Miſtakes about the Spiritual State; cautioning againſt the preſuming Hopes of the Hypocrite, and comforting againſt the diſquieting Fears of true Chriſtians.

An introductory Diſcourſe from *Prov.* 13. 7. *There is that maketh himſelf rich, yet hath nothing; and there is that maketh himſelf poor, yet hath great Riches.*

1. Caution againſt the preſuming Hopes of Hypocrites, *Matt.* 3. 9. *Think not to ſay within your ſelves, we have Abraham to our Father.* Verſ. 10. *Now the Ax is laid to the Root of the Tree.* Verſ. 12. *His Fan is in his Hand, and he will throughly purge his Floor.*

Comfort againſt diſquieting Fears of true Chriſtians, againſt Diſtance, from *Iſaiah* 56. 3. *Neither let the Son of the Stranger that hath joined himſelf to the Lord ſpeak, ſaying, the Lord hath ſeparated me from his People.*

2. Caution, *Luke* 13. 26. *Then ſhall ye begin to ſay, we have eaten and drank in thy Preſence.*

Comfort againſt Guilt, *Pſal.* 40. 12. *Mine Iniquities have taken hold on me, that I am not able to look up.*

3. Caution, *Luke* 18. 11. *God I thank thee that I am not as other Men are, Extortioners, unjuſt, Adulterers, or even as this Publican.*

Comfort againſt in-dwelling Corruption, *Rom.* 7. 24, 25. *O wicked Man that I am! who ſhall deliver*

me

me from the Body of this Death; I thank God through Jeſus Chriſt my Lord.

4. Caution, not to truſt to Proſperity, *Pſal.* 12. 8. *The vileſt Men are exalted.*

Comfort againſt raſh Concluſions, from *Pſal.* 31. 22. *I ſaid in my haſte, I am cut off from before thine Eyes; neverthleſs thou heardeſt the Voice of my Supplications.*

The Concluſion, from *Iſaiah* 40. 4. *Every Valley ſhall be exalted, and every Mountain and Hill ſhall be made low.*

(3.) The next Set was of Penitent Reflections and Pious Reſolutions, the one ſet over againſt the other.

The Introduction, from *Pſal.* 112. 59. *I thought on my Ways, and turned my Feet unto thy Teſtimonies.*

1. Penitent Reflections; *I have ſinned*, Pſal. 41. 4.
Pious Reſolutions; *I will do ſo no more*, Job. 34. 32.
2. *I have done fooliſhly*, 2 Sam. 2. 10.
I will behave myſelf wiſely, Pſal. 101. 2.
3. *I have perverted that which is right*, Job 33. 27.
I will never forget thy Precepts, Pſal. 119. 93.
4. *Againſt thee, thee only*, Pſal. 54. 4.
We will walk in the Name of the Lord, Mich. 4. 5.
5. *A Man of unclean Lips*, Iſaiah 6. 5.
My Mouth ſhall not tranſgreſs, Pſal. 17. 3.
6. *I have gone aſtray*, Pſal. 119. 176.
I will run the Ways, Pſal. 119. 32.
7. *Neither have we obeyed*, Dan. 9. 10.
We will obey, Jer. 42. 6.
8. *I have been as a Bullock*, Jer. 31. 18.
I will bear the Indignation, Mic. 7. 9.
9. *The Reproach of my Youth*, Jer. 31. 19.

None

None of these Things move me, Acts 20. 24.

10. *The Good which I would do*, Rom. 7. 19.
What I do that I will do, 2 Cor. 11. 12.

11. *This is my Infirmity*, Psal. 77. 10.
Tho' thou slay me I will trust, Job 13. 5.

The Use of the Penitent Reflections, from 1 *John* 1. 9. *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness. He that confesseth and forsaketh shall find Mercy.*

The Use of the Pious Resolutions, from *Psal.* 119. 106. *I have sworn I will perform it, that I will keep thy righteous Judgments.* Psal. 119. 115, 116. *I will keep the Commandments of my God. Uphold thou me according to thy Word.*

(4.) The last Set of Sacramental Discourses was upon the Promises; this was begun in *October*, 1706, and finished in *May*, 1710.

A general Introduction from 2 *Cor.* 1. 20. *For all the Promises of God in him are Yea, and in him Amen, to the Glory of God by us.*

1. Exod. 19. 5. *Ye shall be unto me a peculiar Treasure above all People, for all the Earth is mine.*

2. Isaiah 43. 25. *I, even I am he that blotteth out thy Transgressions for my own Names sake, and I will not remember thy Sins.*

3. Rom. 6. 14. *Sin shall not have dominion over you, for ye are not under the Law but under Grace.*

4. Ezek. 36. 27. *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them.*

5. Deut. 30. 6. *The Lord thy God will circumcise thy Heart, and the Heart of thy Seed, to love the Lord thy God with all thine Heart.* 6. John

6. John 8. 32. *Ye ſhall know the Truth, and the Truth ſhall make you free.*

7. Jer. 32. 39. *And I will give them one Heart and one Way, that they may fear me for ever.*

8. Iſaiah 40. 11. *He ſhall gather the Lambs in his Arm, and carry them in his Boſom, and ſhall gently lead thoſe that are with Young.*

9. Pſal. 25. 8, 9. *He will teach Sinners the Way; the Meek will he guide in Judgment, the Meek will he teach his Ways.*

10. Pſal. 121. 7, 8. *The Lord ſhall preſerve thee from all Evil; he ſhall preſerve thy Soul; the Lord ſhall preſerve thy going out and coming in.*

11. *Pſal.* 34. 10. *The young Lions do lack and ſuffer Hunger, but they that ſeek the Lord ſhall not want any good Thing.*

12. John 14, 15. *Whatſoever ye ſhall ask in my Name that will I do, that the Father may be glorified in the Son.*

13. Iſaiah 41. 13. *For I the Lord thy God will hold thy Right Hand, ſaying unto thee, Fear not, I will help thee.*

14. Deut. 33. 27. *The eternal God is thy Refuge, and underneath are the everlaſting Arms, and he ſhall thruſt out the Enemy from before thee.*

15. Iſaiah 32. 17. *The Work of Righteouſneſs ſhall be Peace, and the Effect thereof Quietneſs and Aſſurance for ever.*

16. Pſal. 65. 4. *We ſhall be ſatisfied with the Goodneſs of thy Houſe, even of thy holy Temple.*

17. Pſal. 25. 13. *His Soul ſhall dwell in eaſe, and his Seed ſhall inherit the Earth.*

18. Pſal.

18. Pſal. 91. 14, 15. *I will deliver him, I will ſet him on high; he ſhall call upon me and I will anſwer him; I will be with him in Trouble, and deliver him and honour him.*

19. 2 Sam. 7. 14, 15. *I will be his Father and he ſhall be my Son; if he commit Iniquity I will chaſten him with the Rod of Men, but my Mercy ſhall not depart from him.*

20. Mal. 3. 17. *They ſhall be mine ſaith the Lord, in that Day when I make up my Jewels, and I will ſpare them as a Man ſpareth his own Son that ſerveth him.*

21. Iſaiah 57. 15. *I will not contend for ever, neither will I be always wrath, for the Spirit ſhall fail before me, and the Soul that I have made.*

22. Pſal. 85. 8. *I will hear what God the Lord will ſpeak, for he will ſpeak Peace to his People and to his Saints.*

23. 1 Cor. 10. 13. *God is faithful, who will not ſuffer you to be tempted above that ye are able, but will with the Temptation alſo make a way to eſcape.*

24. 1 Sam. 2. 30. *Them that honour me I will honour, and they that deſpiſe me ſhall be lightly eſteemed.*

25. Pſal. 37. 3. *Truſt in the Lord and do Good, ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed.*

26. Pſal. 37. 6. *He ſhall bring forth thy Righteouſneſs as the Light, and thy Judgment as the Noon-Day.*

27. Pſal. 41. 3. *The Lord will ſtrengthen him upon the Bed of Languiſhing, thou wilt make all his Bed in his Sickneſs.*

28. Jer.

28. Jer. 32. 40. *I will not turn away from them to do them good, but I will put my Fear into their Hearts, that they ſhall not depart from me.*

29. Rom. 8. 28. *And we know all things work together for Good to them that love God, to them who are the Called according to his purpoſe.*

30. Phil. 1. 6. *He which hath begun a good Work in you will perform it until the Day of Jeſus Chriſt.*

31. Iſa. 46. 4. *And even to your old Age I am he, and even to hoary Heads will I carry you.*

32. Heb. 13. 5. *Be content with ſuch things as ye have, for he hath ſaid, I will never leave thee nor forſake thee.*

33. Rom. 16. 20. *And the God of Peace will bruiſe Satan under your Feet ſhortly.*

34. Prov. 19. 17. *He that hath pity on the Poor lendeth unto the Lord, and that which he hath given he will pay him again.*

35. Matt. 19. 29. *Every one that hath forſaken Houſes, or Brethren, or Siſters for my Names ſake, ſhall receive an hundred fold.*

36. Pſal. 91. 16. *With long Life will I ſatisfy him, and ſhew him my Salvation.*

37. Pſal. 23. 4. *Though I walk through the Valley of the Shadow of Death I will fear no Evil, for thou art with me.*

38. Pſal. 49. 15. *But God will redeem my Soul from the Power of the Grave, for he ſhall receive me.*

39. Pſal. 102. 28. *The Children of thy Servants ſhall continue, and their Seed ſhall be eſtabliſhed before thee.*

40. John 6. 40. *That every one that ſeeth the Son and believeth on him may have everlaſting Life, and I will raiſe him up at the laſt Day.* 41. Matt.

41. Matt. 10. 42. *Whoſoever ſhall confeſs me before Men, him will I confeſs alſo before my Father which is in Heaven.*

42. 1 John 25. *And this is the Promiſe that he hath promiſed us, even eternal Life.*

The Concluſion of the Subject of the Promiſes from 2 *Cor.* 7. 1. *Having therefore theſe Promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs both of Fleſh and Spirit, perfecting Holineſs in the fear of God.*

Thus far we have had an Account of the Method of Preaching, which Mr. *Henry* generally obſerved on Sabbath-Days, and on the Sacrament-Days; it remains, that we take a View of his Labours on the Week-day Lectures.

And he begun this Part of his Work with Occaſional Texts, for ſome time, and then preached a Set of Sermons about the Shortneſs of Time, and the tranſitory Nature of all earthly Things, from 1 *Cor.* 7. 29, 30, 31. *But this I ſay, Brethren, the Time is ſhort, it remaineth, that both they that have Wives be as though they had none, and they that weep as though they wept not,* &c.

Then he proceeded to preach on the great Grace and Duty of Charity, going over the 1 *Cor.* 13. and having done with that, he began with the 11th of the *Hebrews*, and preached it over in about 140 Sermons, in the Compaſs of a little more than a Year and half; and then preached the 14th of *Hoſea* in leſs than a Year's time.

And then it was that he began an unuſual Courſe of Lectures, all upon Scripture Queſtions; the firſt Sermon of this kind was preached, *Oct.* 1.

1692. from *Gen.* 3. 9. *The Lord called unto Adam, and ſaid unto him, Where art thou?* ſetting forth in a very pathetical manner, the woeful Change that Sin had made upon the Firſt Man and all his Poſterity.

In his Diary on that Day, he notes it down, 'I 'have now begun upon Scripture-Queſtions, in the 'Strength of the Lord my God; it ſeems a Method 'ſomewhat ſingular, but I can truly ſay I affect 'not Singularity, my Deſire is to pleaſe and profit.

And doubtleſs in this he had his Deſire; his Hearers were pleaſed with it to their Edification. As far as I can conjecture, he was led into this uncommon Path by ſuch Conſiderations as theſe:

1. Here he expected both Pleaſure and Advantage in looking into every Part of the *Bible*, and leading his Hearers into a more thorough Acquaintance with it; for theſe Queſtions lying every where interſperſed through the *Old* and *New Teſtament*, and bearing Reference to the ſeveral Caſes on which they were propoſed, they muſt needs take in a very conſiderable Part, both of the Hiſtory and Doctrine of the *Bible*.

2 There is generally ſomething pungent and emphatical in what is put by way of Queſtion, it is a pointed Way of Speaking, that ſtrikes the Mind more directly; there is in it an immediate Application and Appeal to ones Reaſon and Conſcience; it ſuppoſes the Caſe ſo plain, as that as ſoon as it is propoſed a Man's Reaſon muſt give in to it, or ſo important that Conſcience muſt preſently take Cogniſance of it, or in ſome Caſes ſo very bad, that a Man cannot hear of it without Re-

Remorſe; it is the neareſt Way of Acceſs to Conſcience.

3. This Way of inſtructing by Queſtions like that by Parables, while it diſcovers the Mind of the Speaker, employs, and ſo improves the Mind of the Hearer; it engages Attention, ſets Men a thinking, will not ſuffer them to be meer paſſive Recipients of another Man's Thoughts, but makes them actively to contribute to their own Information, it gives them a Key and Clue, and leaves them to purſue the Hint till they arrive at the Bottom of it, and reap the Benefit deſigned them in it.

And to ſay no more, the Variety of Things and Thoughts that this Method muſt lead to, could not but render it very acceptable and uſeful too, eſpecially conſidering theſe Queſtions are Matters of divine Record, and all of a ſpiritual Nature, either directly or by Reduction, or at leaſt by a proper Analogy; they are part of that Scripture that was given by Inſpiration of God, *and is profitable for Doctrine Reproof, Correction and Inſtruction in Righteouſneſs, able to make the Man of God perfect, and every Man wiſe to Salvation.*

This Method of Lectures was not finiſhed till *May* 9, 1712; only he mingled ſome other Subjects with it, as that remarkable Paſſage of Scripture concerning *Martha* and *Mary*, and that about God's opening the Heart of *Lydia*; but then he ſoon returned again to the Queſtions: And when he had gone through an Hundred out of the *Old Teſtament*, which ended with *Ruth*, he went on to the *New Teſtament*, and when he had diſpatched

ſixty Queſtions there, returned to the *Old Teſtament*; and at length, juſt before he left *Cheſter*, finiſhed all with the laſt Queſtion in the *Bible*, *Rev.* 18. 18. *What City is like unto this great City?* This Subject held him near twenty Years on Lecture-Days.

Another Part of his conſtant Work among his People was that of Catechiſing; in this alſo he took great Pleaſure, being full of Affection and Compaſſion for the Souls of young People; Chriſt's Charge to *Peter* to feed the Lambs as well as the Sheep, he had much at Heart, and it was often in his Mouth: He knew by Experience the benefit of this Chriſtian Inſtitution, his good Father both abounded and excelled in it, as well in his Family as in the Congregation.

Saturday in the Afternoon was the time ſet apart for this Work, beginning and ending with Prayer, in which his Expreſſions were very plain and very tender, ſuited to the Nature of the Ordinance and to the Capacity of young Perſons; in this Exerciſe he uſually ſpent about an hour; it was attended by others beſides the Catechumens, and eſteemed by them a good Means of Preparation for the Lord's Day.

He made uſe of the *Aſſemblies Catechiſm*, dividing the Anſwers into ſeveral leſſer Propoſitions, explaining them, and ſupporting them by ſuitable Texts of Scripture, and then drawing practical Inferences: In the Explication and Inferences on each Head, he choſe generally to content himſelf with the Dicotomy or Diſtribution into two Branches, which (whether it be, as ſome will have it,

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the moſt proper and ſpecifick Diſtinction) he found to be beſt for the memory of young Perſons. I need to ſay little more about his Management of his Work, he having publiſhed a very uſeful *Expoſition of the Catechiſm*, which is in many Hands, and to which he very much conformed himſelf in this Exerciſe, tho' not without ſome agreeable Variation.

He alſo drew up a ſhorter and plainer Catechiſm for Children very young; this was done at the deſire of his highly eſteemed Friend and Brother Mr. *Chorlton* of *Mancheſter*, one whoſe Judgment weighed very much with him, and for whom he had an intire Affection. Mr. *Chorlton* was indeed an extraordinary Man for a ſtrong and clear Judgment, a free and a noble Elocution, great Acquirements in every uſeful ſort of Learning, of an upright Spirit, and of a moſt generous Temper; two Men ſo much alike in natural and moral Reſpects, and ſo often meeting together, could not but fall into the ſtricteſt and moſt endearing Friendſhip.

Mr. *Chorlton* thought that even the ſhorter *Catechiſm of the Aſſembly* was too long for Children, and ſome Parts of it too abſtruſe and quite above their Capacity, and he had a juſt Opinion that no one better knew how to accommodate himſelf to the meaneſt Capacity than Mr. *Henry*, and therefore preſt him to publiſh ſomething of that nature, which might at leaſt be very proper to be uſed in Families, whether it were brought into the publick Congregation or no. It was an eaſy thing to ſet Mr *Henry* to work about any thing that might be of ſpiritual Advantage, and accordingly he publiſh-

ed a plain Catechiſm for Children, which is very well fitted to anſwer the propoſed End.

To this he added another for the Inſtruction of thoſe that are to be admitted to the Lord's Supper, according to the Method uſed by his Father, of which an Account has been given in his Life: This was chiefly deſigned for thoſe that were admitted when young to the Lord's Table, and is a plain and proper Explication of that ſacred Ordinance, in the Nature and Ends of it, and may be of good uſe to thoſe that are advanced in Years and Knowledge.

In this Work of Catechiſing he was remarkably owned and bleſſed of God; he longed for the Converſion of young People, and had the Deſire of his Soul, in ſeeing the good Work begun in many of his Catechumens; of theſe he always ſpeaks with a particular Reſpect, and when any of whom he had entertained good Hopes grew looſe and vain (and notwithſtanding all his Care and Pains, there were ſome ſuch) he ſadly lamented their Sin, and his Diſappointment in them, and ceaſed not to pray earneſtly to God for them, *That he would recover them out of the Snare of the Devil, before their Hearts were hardned with the Deceitfulneſs of Sin.*

In this Part of his Work, he preſerved to the laſt his Catechetical Lecture in *London*, at the Meeting-houſe formerly belonging to his honoured Tutor Mr. *Doolittle*, was a Means of the more general reviving that Exerciſe in and about the City, tho' it had never been wholly omitted before; that Lecture was well attended, exceeding well managed, and had viſible Succeſs. I know ſome young Perſons,

Perſons, that were only there as Hearers, date the firſt ſerious Impreſſions they felt in their Souls about Religion from the Opportunities they there enjoyed.

In the Adminiſtration of the Lord's Supper, another Part of his ſtated Work, I have not known any more conſtant or more enlarged than Mr. *Henry*: his Soul was formed for this Ordinance; he was full of Love to Chriſt and Thankfulneſs to God for Chriſt, and he often records in his *Diary*, what Soul affecting Views he had at ſuch and ſuch a time of the Sufferings and Glory of Chriſt; and if at any time it was otherwiſe with him, he greatly lamented it as his Sin and Loſs.

In his Method of Subjects already given, you will find what were the Doctrines and Duties of the Goſpel he uſed moſt to inſiſt upon on ſuch Occaſions; he was very much taken up in opening the Covenant of Grace, preſſing all that heard him to come into it, and having done ſo to renew it frequently at the Lord's Table; this was his own Practice, and he knew what he ſaid when he recommended the Advantages of it to others: The Lecture-Days before the Sacrament he preached on Subjects ſuitable to the Occaſion, and among many others went over the Addreſſes made to Chriſt when on Earth; as, *Lord if thou wilt thou canſt make me clean*, &c. then Chriſt's Anſwers to them; as, *I will be thou clean*, &c.

The firſt Lord's-day in every Month was obſerved by him and his Congregation as a ſacred Feſtival, for he was ready enough to conform himſelf to the Cuſtoms of other Churches where he

could do it with a good Conſcience; and this was a Cuſtom which he thought not barely lawful but expedient: He obſerved that with the *Jews*, the beginnings of their Months were holy, and though he did not ſuppoſe the Jewiſh Law about the New Moons to be ſtill in force, yet he thought one might ſafely conclude from the general reaſon of the Caſe, that whatever Diviſions of Time we have among us, it is good always to begin with God, *ſeeking firſt his Kingdom and the Righteouſneſs thereof.*

He much approved of his Father's Judgment and Practice, in encouraging young Perſons to come and renew their Baptiſmal Covenant at the Lord's Table. * His Father (as he has acquainted us) uſed to admit young People out of the Rank of Catechumens into that of Communicants in a very ſolemn manner; where he obſerved any of them to be intelligent and ſerious, he marked them out for the Lord's Supper, and when he had a competent Number of ſuch, he ordered each of them to come to him ſeverally; he diſcourſed with them about the State of their Souls, he put it cloſely to their Choice whom they would ſerve, and endeavoured to affect them with the great Doctrines of the Goſpel in which they had been inſtructed, drawing them with the Cords of a Man and the Bonds of Love: For ſeveral Lord's Days he catechiſed them publickly concerning the Lord's Supper, the Duty of Preparation for it, and the Nature of the Baptiſmal Covenant, which at the Lord's Tables

* Vid. *His Life*, p. 136.

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they were to take upon themſelves, making it their own Act and Deed, then appointed a Day in the Week before the Ordinance, in which in the publick Aſſembly he prayed earneſtly for them, and preached a Sermon to them, proper to their Age and Circumſtances, and ſo the following Sabbath they were all received together to the Lord's Table; this he judged to be the right Way of Confirmation or Tranſition into a State of adult and complete Church-Membership.

His Son obſerved this Method in all the material Parts of it, and accordingly as I have before mentioned he compoſed a Catechiſm for this Purpoſe, and many young Perſons were brought into the Bond of the Covenant by the Bleſſing of God on his Endeavours, and many of them anſwered his Deſires and Hopes, tho' he had not equal Comfort in them all.

In the Ordinance of the Lord's Supper he even excelled himſelf, all the Parts of the Adminiſtration were performed with great Life and Fervour, and yet with good Judgment and Propriety, he had generally ſomething new on that Occaſion, out of the great Treaſure of divine Knowledge, that God had enabled him to lay up in his Heart. A great Variety of Scriptures were opened both in the Introduction to the Ordinance, and in the ſubſequent Exhortation, and all with Weight and Seriouſneſs: His Heart on thoſe Occaſions was enlarged to a wonder, and all the Powers of his Soul engaged, and tho' in his Retirements he would complain ſometimes of Dullneſs and Barrenneſs in this Work, it ſeldom or never appeared to others; and

I think he had as little reaſon to complain of it in himſelf as moſt Men living, but where there are ſuch ardent Breathings after ſinleſs Perfection, every Defect will be ſenſibly felt and lamented.

I appeal to his *Cheſter* Friends, whether I have gone beyond due Bounds in this Part of his Character? He makes mention of his *Cheſter* Sacraments with a particular Accent, even when he was removed from them; his long Continuance and intimate Acquaintance with them, may well be ſuppoſed to have given him that great Freedom and Enlargement of Spirit with them in that Ordinance, which he could not immediately fall into with another People, tho' they alſo thought he did truly excel.

I hope his *Cheſter* Friends will always retain the ſame Senſe he had in his own Soul, of thoſe ſweet Opportunities they have enjoyed together at the Table of the Lord, how often it was to them as the Mount of Transfiguration, where they ſaw the King in his Beauty, and beheld the Land that was afar off; what chearful Feaſts they kept, and how they had in their ſolemn Aſſembly an Emblem of Heaven; as this was never forgotten by him, I hope it will be remembred by them the longeſt Day they have to live.

In the other Sacrament, that of Baptiſm, he was not leſs faithful or ſerious; it was always his deſire to have that Ordinance adminiſtred in publick, and would ſeldom take a denial, unleſs there was ſomething extraordinary to determine the Caſe. He had an excellent way of clearing up the Scripture Authority of Infant Baptiſm, and explaining the

the Nature and Advantages of it, and was well-pleaſed with his Father's familiar way of illuſtrating it by the Inſtance of the Landlords putting the Infant's Life into the Leaſe with the Parents, but he was far from ſubſtituting Similitudes in the room of Arguments. He lived in great Friendſhip and Affection with thoſe good People that were otherwiſe minded: Indeed he had as little of the Spirit of a Sect as any Man living, but yet he always declared his great Regard to Infant Baptiſm, as one of the great Privileges as well as Duties of Chriſtian Families.

He baptized many at Years of Diſcretion, that had not been taken into the Bond of the Covenant in their Infancy, and was glad when he could prevail with them to have the Ordinance admitted publickly, and then he was moſt copious and lively in preſſing upon all the practical Improvement of their Baptiſm.

His Thoughts about this Part of the Worſhip of God, he has with great Judgment digeſted, in an excellent Treatiſe upon the Subject, which well deſerves to be made publick, and I hope will be in a little time; the Doctrinal, Hiſtorical and Practical Part of the Ordinance are ſtated, and diſcuſſed with great Perſpicuity, Seriouſneſs and Spirituality.

Among his conſtant Labours, we may reckon the Congregational Faſts which he obſerved quarterly, with great ſtrictneſs and ſolemnity. On theſe Occaſions, the ſtate of the Nation and of the Church of God throughout the World were never forgotten, but the principal Deſign was to recommend

mend to God the ſtate of that Congregation, lamenting their Unprofitableneſs, and whatever ſinful Failings and Matters of Offence any had been guilty of among them, earneſtly imploring Pardon and Favour from God, and the Continuance of his Preſence with them, and the more plentiful Effuſion of his holy Spirit upon them; and on theſe Occaſions they did not fail to ſeek the Peace and Proſperity of that City, and the Inhabitants of it; and tho' too many of them derided their Devotions, I do believe the whole City has fared the better for them.

Having thus obſerved this faithful Servant of Chriſt in his conſtant Labours among his own People, we now follow him into thoſe that were more accidental and occaſional, for he omitted no Occaſion that the Providence of God put into his Hands of doing good, and often ſought Occaſions, which few beſides would have thought themſelves obliged to obſerve.

His Occaſional Labours were either publick or private.

Thoſe of a publick Nature he always managed with great Care and Diligence; ſuch were the National Faſts and Days of Thankſgiving appointed by Authority.

He had not lived much more than a Year in *Cheſter*, when it pleaſed God very ſeaſonably and mercifully to ſave our Land from Ruin, by ſending over to us our glorious Deliverer King *William*. In this great Deliverance from Popery and Slavery Mr. *Henry* truly rejoyced, and yet not without trembling; he ſaw even then the Nation wanted a due

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Senſe of what God had done for them, and he eaſily foreſaw that though they ſung his Praiſes, many of them would ſoon forget his Works, his Wonders at the Sea, the Red-Sea; he rightly judged that the After-pangs were like to be ſharp and of long Continuance, tho' the Deliverance itſelf was very quick, and a Nation as it were born in a Day; ſuch Apprehenſions he had in his own Mind, and could not conceal them from his particular Friends.

The Diviſions that ſoon broke out in the two Houſes of Parliament about the Settlement of the Crown; the Diſcontents that early appeared in thoſe that were ſecret Enemies, or at leaſt no faſt Friends to the Revolution; the ill State of Things in *Scotland*, by reaſon of the Earl of *Dundee*'s Inſurrection; the deplorable Condition of *Ireland*, which was in a manner wholly in the Hands of the *Iriſh* Papiſts; theſe Things lay heavy on the Minds of the Faithful in the Land, and cauſed in them great Thoughts and great Searchings of Heart.

Theſe violent Strugglings of different Parties in our Land, and the War in which we were ſoon engaged with *France*, (who by ſecret Leagues ſtood obliged to aſſiſt and ſupport King *James* in rooting out that which they called the *Northern Hereſy*, and that Civil Liberty that muſt always ſtand or fall with it) theſe Things convinced our Rulers how neceſſary it was to appoint Days of publick Humiliation, Faſting and Prayer, to be ſtrictly obſerved throughout the Land; Mr. *Henry* came into this with all his Heart and Strength,

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he made a Matter of Conſcience to keep thoſe Days to the Lord, as Faſts that the Lord had choſen, and would accept.

In the Year 1691, a Monthly Faſt was appointed to be obſerved every third *Wedneſday* in the Month, and it was obſerved by Mr. *Henry* and his Congregation with great Strictneſs; he would ſometimes ſtand alone for five Hours in the Work of the Day, and continue to the laſt with Life and Affection; thoſe were Days in which they wreſtled with God; he had the holy Art of Spiritual Pleadings, he filled his Mouth with Scripture-Arguments, and the deep Senſe he had of the State of the Publick, and Concern for the Ark of God, furniſhed him with ſuitable Affections; he offered up ſtrong Cries and Supplication with many Tears (in Imitation of Chriſt) to him that was able to deliver, and was heard in that he feared.

The firſt Sermon of his that I can find on this Occaſion, was on the 29th of *April* the ſame Year, from *Zach.* 7. 8. *Did ye at all faſt unto me, even to me?* He always uſed on thoſe Days to expound ſome Portion of Scripture ſuitable to the Occaſion; this Sermon was deſigned for Caution and Direction in the way of ſanctifying a Faſt. The next Faſt-Sermon was for Encouragement, from *Rev.* 6. 2. *I ſaw, and behold a White Horſe, and he that ſat on him had a Bow, and a Crown was given to him, and he went forth conquering and to conquer*; ſetting forth the Power and Victory of the Lord Jeſus Chriſt, obliging all his People to humble themſelves before him, and encouraging them in Faith to pray unto him.

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The next was from *Iſaiah* 10. 12. *Wherefore it ſhall come to paſs, that when the Lord hath performed his whole Work upon Mount Zion and Jeruſalem, I will puniſh the Fruit of the ſtout Heart of the King of Aſſyria, and the Glory of his high Looks.* The Monthly Faſt was continued that Year to *October*, and then ſuperſeded.

The next Year, 1692. the publick Faſts were revived, and ordered to be kept the ſecond *Wedneſday* in the Month, the firſt to be on the 8th of *April*; then Mr. *Henry* gladly returned to that neceſſary Duty, and opened the Faſt with an excellent Diſcourſe concerning the mighty Influence that Prayer hath upon the Affairs of Churches and Kingdoms, from *Exod.* xvii. 11. *And it came to paſs, when Moſes held up his Hand, that Iſrael prevailed; and when he let down his Hand, Amalek prevailed:* Theſe Faſts continued ſeven Months that Year, in which Mr. *Henry* was never abſent from his Place and Work.

The Year after, theſe Monthly Faſts were not revived till *May*, and I find him ſadly lamenting, that thoſe Days began to be leſs ſtrictly obſerved, and the People generally grew weary of them; he guarded againſt this ſinful Declenſion in his Congregation, and there his Preaching was well attended to the end of the Seaſon; he concluding with a Diſcourſe from *Jer.* viii. 20. *The Harveſt is paſt and the Summer is ended, and we are not ſaved.*

For ſome Years after this, theſe Days came but ſeldom, once or at moſt twice a Year; the 26th of *June*, 1696, was appointed for a publick Faſt, the only one that Year, and then it was that Mr.

Mr. *Henry* was prevented for keeping it at *Cheſter*, by reaſon of the Death of his excellent Father; on which Occaſion he has made this Remark in his Diary:

'This Day is appointed a Publick Faſt, my 'Place is now vacant, it did not uſe to be ſo, but 'God will have it ſo now; I had thought not to 'have done any thing at *Broad-Oak*, and had given 'Notice accordingly, but I ſee the People come in 'and are greatly affected, that their Miniſter 'ſhould be taken away from them, juſt before a 'Faſt which he had given notice of on the Lord's-'Day, both Morning and Evening, and had ear-'neſtly preſs'd them to the due Obſervation of it; 'I remember I had often heard my Father ſay, '*Weeping muſt not hinder Sowing*, I therefore thought 'it my Duty to ſpend two or three Hours in the 'Meeting Place, putting the People in mind that 'we had kept too many Faſts with dry Eyes under 'melting Ordinances, but God had cauſed us to 'keep this with wet Eyes, under a melting Provi-'dnnce; I preached from 2 Kings xii. 20. *Eliſha 'died, and the Bands of the Moabites invaded the 'Land*: The Removal of publick uſeful Inſtru-'ments is a ſad Preſage of publick dreadful Judg-'ments.

Mr. *Henry* was not leſs conſtant and hearty in joining with the Nation in Days of Publick Thankſgiving; to a Perſon of his honeſt, chearful, publick Spirit, ſuch Work muſt needs be very pleaſant, and in him it was very comely; he took notice, that Days of Humiliation was more frequent in the Reign of King *William*, but Days

of Thankſgiving were much more frequent in the Reign of Queen *Anne*; we expected great Things from King *William*'s known Zeal for the Good of *Europe*, from his great Wiſdom and Conduct, his indefatigable Application to the War, (in which he preſſed too hard upon a Conſtitution, none of the beſt, till he had utterly ruined it) and we were not without ſome happy Occaſions of publick Rejoycing in his Time, which we were willing to believe were the Firſt-fruits of further Mercy to the Land, and they proved to be ſo.

But God had reſerved the plentiful Harveſt of Succeſs and Honour for the Reign of our late Sovereign Q. *Anne*; ſhe no ſooner came to the Throne, but found it neceſſary to renew the War againſt the *French* King and his Grandſon the King of *Spain*, and her faithful Parliament reſolved they would ſupport her in it; the *French* King had ordered the *Pretender* to be proclaimed King of *Great-Britain*, had broken the Balance of *Europe*, by ſeizing on the *Spaniſh* Monarchy for his Grandſon, and thereby put the Civil and Religious Liberties of all the Proteſtants in the World into the utmoſt Danger: Theſe are the Reaſons that induced our Governours to renew their Alliances with the Emperor, the States General, and other Princes, to oppoſe the Encroachment of the growing Power of *France*, that was now become more formidable than ever, and threatned no Part of *Europe* more immediately than our own Land.

Accordingly, on the 10th of *June*, 1702, a National Faſt was appointed, to implore the Bleſſing of God upon the Confederate Forces, *&c.* that were

were then going into the Field againſt thoſe of *France*, who ſeemed at that Time to outdo us in Number, and had been too quick for us in opening the Campaign. This Day Mr. *Henry* kept with great Solemnity, and was obſerved to be under an uncommon Concern of Soul, ſpending ſome Hours in Prayer, and himſelf preaching twice, from *Jer.* xiv. 7. *O Lord, though our Iniquities teſtify againſt us, do thou it for thy Names ſake, for our Backſlidings are many, and we have ſinned againſt thee.*

The very firſt Year of this War was ſignalized with great Succeſſes, both by Sea and Land, for which a Day of Publick Thankſgiving was appointed to be kept on the 3d of *December*, which Mr. *Henry* faithfully obſerved, preaching on that Occaſion from *Pſal.* xii. 5. *Kings of Armies did flee apace, and ſhe that tarried at home divided the Spoil.*

The Year 1704 will for ever ſhine in the Annals of *England* and of *Europe*, for that ſignal and compleat Victory gained by the illuſtrious Duke of *Marlborough*, over the *French* and *Bavarians* at *Blenheim*; the firſt News of this, Mr. *Henry* obſerves, came to *Cheſter* on the 13th of *Auguſt*, which was the Lord's-Day, and he ſays it added ſomething to the Comfort of that News to him, that he had been preaching that Day from *John* iii. 35. *The Father loveth the Son, and hath given all Things into his Hands.* The Publick Thankſgiving for the glorious Succeſſes of that Year, was on the 7th of *September*; at that Time he lay very ill of a Fever, but was by no means willing the Work of the Day ſhould be omitted, he therefore pre-

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vailed with his intimate Friend Mr. *John Evans*, then living at *Wrexham*, to ſupply his Place in that good Work, which he did to univerſal Satisfaction, preaching from *Judges* v. 12. *Awake, awake Deborah, utter a Song; ariſe Barak, and lead thy Captivity Captive, thou Son of Abinoam.* Mr. *Henry* mentions it as ſome Trouble to his Spirit, that on that Day when all good Proteſtants and *Engliſhmen* had ſuch an Opportunity of common Joy, an eminent Dignitary of the Church, in his Sermon at the Abbey, was very ſevere in reflecting on the Diſſenters, charging them with an inexcuſable Frowardneſs; on which he writes, 'Is there 'no Peace then to be had, unleſs we will ſubmit 'in every thing to thoſe that ſay to our Souls, *bow 'down that we may paſs over.*

At the end of the next Year, in a thankful Rehearſal of the Mercies of the Year, Mr. *Henry* has theſe Words: 'That which is chiefly remarkable 'as the Mercy of this Year, is the happy Poſture 'of our publick Affairs at home; after a mighty 'Struggle, moderate Counſels have prevailed, God 'has wonderfully inclined the Queen's Heart to 'ſuch Counſels, and uſeth her as an Inſtrument 'of great Good to the Nation; Patrons of our Li'berty have been ſtrangely raiſed up among thoſe 'that have no kindneſs for our Way; the intem'perate Heats of Bigots have proved to make 'mightily againſt themſelves; there are many 'Adverſaries, and yet the Door continues open; 'great Endeavours are uſed to render us contemp'tible, odious, dangerous, and what not, and yet 'we live and go on; young ones are coming in,

'and ſome hopeful ones: O that the Power of God-'lineſs, Seriouſneſs, Holineſs and Heavenly-Mind-'edneſs may prevail more among us, and then 'we ſhould have a hopeful Proſpect indeed! And 'who can tell but infinite Wiſdom may yet find 'out a Way for comprehending us, tho' the pre-'ſent Temper of our Neighbours rather ſets it 'at a greater Diſtance than ever. Not long after he adds, 'I hear the Diſſenters meet with the 'Smiles of the Court; if it be ſo, I wiſh we may 'bear the Smiles of the Government as well with 'Humility and Modeſty, as our Fathers did its 'Frowns with Meekneſs and Patience.

The Year 1706 was crowned with the Good-neſs of God, in that glorious Victory of *Ramillies*, *May* 12. for which, and the wonderful Succeſs of our Affairs in *Catalonia*, a Day of Publick Thankſ-giving was appointed; the Occaſion of Rejoicing being thus doubled, Mr. *Henry* thought our Praiſes ought to be too, and therefore preached twice that Day, from *Gen.* xiv. 19, 20. *Melchiſedeck bleſſed him and ſaid, bleſſed be Abraham of the moſt high God, Poſſeſſor of Heaven and Earth, and bleſſed be the moſt high God, who hath delivered thine Enemies into thy Hand:* In his Diary he records a ſhort Petition to God, that the Praiſes of that Day might be accepted by him; and a while after obſerves, that on the ſame Day in which theſe Publick Thankſgivings were offered up to God, the Garriſon of *Oſtend* march-ed out after the Town had been beſieged by our Forces for about eight or ten Days.

That Publick Day of Praiſe to God which was appointed in the Year 1708, for the defeating of the

the attempted Invaſion, and for the Victory gained near *Audenard*, was obſerved by him with his uſual Solemnity; he preached twice that Day, from *Gen.* xlix. 9. That I may not be tedious, let it be ſufficient to tell you, that he kept up to the ſame degree of Diligence and Fidelity, on all theſe Occaſions, which continued as long as the War itſelf; it is pleaſant to recollect the wonderful Mercies of God to us and our Allies, but it is ſad to think how ſoon they were not only forgotten, but treated with Contempt; however, it is evident Mr. *Henry* (and the ſame may be truly ſaid of the reſt of the Diſſenters) really ſought the Welfare of the Nation; he was of a Publick Spirit, and it may without Vanity or juſt Offence be concluded, that his fervent Prayers and Thankſgivings (among many others) had ſome Share in the publick Succeſſes: It has been already obſerved, that the Event of the War between *Iſrael* and *Amalek*, was decided in the Mount of Prayer, and this Mountain of Prayer is truly ſaid to be more glorious and excellent than all the Mountains of Prey; there it is that God *breaks the Arrows of the Bow, the Shield, the Sword and the Battle*, Pſal. lxxvi. 3. And as Mr. *Henry* on theſe Occaſions prayed in Faith and with great Sincerity, he had the Satisfaction in his own Soul to look upon publick Mercies as Returns even to his Prayers, though he was far from aſcribing them only to his; in his Diary on the 8th of *July*, 1708, he expreſſes himſelf in theſe Words, 'This 'Evening we have News of a compleat Victo-'ry, gained by the Duke of *Marlborough* and the

'Forces under his Command in *Flanders* over the 'French, in anſwer to many Prayers, *even of poor* 'me.

We go on now to obſerve his great Diligence and Faithfulneſs on private as well as publick Occaſions, ſuch as praying with the Families of his Friends, when under any particular Diſpenſation of Providence, Viſiting the Sick, Conferences, Admonitions where it was needful, and eſpecially viſiting and aſſiſting the poor Priſoners and Malefactors in the Caſtle of *Cheſter*, preaching to them and praying with them.

He was often called upon by his Friends to adviſe them, and pray with them upon Family Occaſions, and ever ready to ſerve them; he was a prudent Counſellor, and his Advice was much deſired and valued, he was always free and open and ready to give it, but would ſtill put his Friends in mind, *that the Way of Man is not in himſelf*, that in all our Ways we ought to acknowledge God, who has promiſed if we do ſo, he will direct our Steps; he was deſirous that his Friends ſhould truſt more to Prayer than to his Advice; I have heard him ſay he was beſt pleaſed with thoſe Viſits in which his Friends put him upon praying with them; this was the Sweetneſs of Chriſtian Converſation, and tho' his Entertainment had been never ſo good, and the Company agreeable, yet if they parted without Prayer, he owned he could not go away with ſo much Satisfaction; he complains in his Diary, that on ſuch a Day he had been with ſeveral of his Friends, and had not the Opportunity of putting up one Prayer for them.

It

It was but ſeldom that he had any occaſion for a Complaint of that Nature, his *Cheſter* Friends loved Prayer, they had been trained up to it on all Occaſions; if any drew near the perillous Hour, if they had any Journey to take, any Affair of Conſequence to manage, any Child to put to a Trade, or otherways to diſpoſe of, it was their Way to commit all to God in Prayer, not only in their Cloſets and Families, but with their Miniſters; in this good old Way he found them, and he encouraged them in it, and never declined to join with the meaneſt and pooreſt of the People on ſuch Occaſions; his Diary abounds with Inſtances of this kind, it took up a great deal of his Time, but he did not grudge it them, for he knew he was in the Way of his Duty; in one Place it makes this Remark, *How ſweet a thing is it to pray, minding a particular Errand!*

His Cuſtom on ſuch Times was, after familiar Diſcourſe with his Friends about the Affairs that lay before him, and giving them the beſt Counſel he could think of, he would turn to ſome Portion of Scripture that was ſuitable to the Caſe, and open and apply it very properly to them; and then in Prayer I never knew the Miniſter that could more fitly and fully recommend any particular Concern to God than he would do, and generally in Scripture-Expreſſions.

Viſiting the Sick he took to be an eſſential Part of his Miniſtry, and he was very diligent in it, never refuſing to go either to Rich or Poor, when ſent for, unleſs hindred by invincible Neceſſity; in this he did not confine his Viſits to thoſe of

his own Congregation, or of his own Opinion; he was often ſent for to viſit thoſe in Communion with the Eſtabliſhed Church, and to Strangers, Travellers and Paſſengers to or from *Ireland*, and he readily complied, and did indeed abound in this Part of his Work, which to many Tempers has ſomething in it very difficult and diſagreeable.

He would enquire of his Friends, Whether they knew of any that were ſick? And when Bills were put up to him he would read them, and publickly make it his Requeſt, that thoſe who ſent them in would put their Names to them, that he might be more conſtantly mindful of them, and might know how to be more ſerviceable to them; in his Diary (beſides all his other Work) you will often find him viſiting the Sick every Day in the Week, the Lord's-Day not excepted, and ſometimes viſiting four or five ſick Perſons in one Day, and he puts down their Names with a brief Account of their State and Frame as to Body and Soul, and often records what the Event was, whether Life or Death; and if they recovered, he ſeldom failed to bleſs God with them for their Recovery, and to put them in mind of their ſick-bed Promiſes, and to exhort them to improve their renewed Lives to the beſt Purpoſes.

Chriſtian Conference was a Part of Religion which he was deſirous to revive and promote, and he managed it with great Prudence, and to univerſal Satisfaction and Advantage.

Of theſe Conferences there were two Sorts, one more ſtated and ſolemn with young Perſons, in

in which he always preſided; the Matters to be conferr'd about were no unprofitable Queſtions, or Matters of doubtful Diſputation, but Points of Faith and Caſes of Conſcience, and Care was taken to avoid all vain jangling, and whatever might tend to puff up the Minds of young People, or make them deſpiſe one another; every one that has tried this Method, knows it requires much Wiſdom and Patience to manage it well, Mr. *Henry* had good Succeſs in it, and indeed his Heart was much ſet upon it; in his Diary, *Jan.* 1. 169⅞, you have this Note on a Sacramental Occaſion: 'That which I deſire particularly 'to receive from the Lord at his Table to Mor-'row, is Wiſdom for Perſonal Conference about 'Matters of Religion.

The other ſort of Conferences, were managed with more Freedom, among the moſt conſiderable and intelligent of his People; ſome of them uſed to meet frequently at each others Houſes, and entertain themſelves not only with a chearful Refreſhment for the Body, but with profitable Diſcourſe becoming Chriſtians, not parting without Prayer; on theſe Occaſions Mr. *Henry* was the beſt Companion in the World, his good Wit and good Senſe, his candid and chearful Temper, his Openneſs of Heart to his Friends, and Readineſs to communicate whatever might be either pleaſing or uſeful, and his great Integrity and unaffected Piety made his Converſation extreamly agreeable to all his Friends; one that knew him intimately well uſed to ſay of him, No Man more ſerious in Religion, no Man more plea-

ſant in Converſation, no Man more honeſt in every thing.

Theſe Conferences thus managed were of very good uſe both to promote Knowledge, and to cultivate Chriſtian Love and Friendſhip, much to be preferred before thoſe formal Viſits, and thoſe vain and affected Compliments that are become ſo faſhionable among Perſons of diſtinction even in thoſe Places, where one would expect Converſation ſhould be beſt underſtood, and in its higheſt Improvement.

In a Congregation ſo well inſtructed as this at *Cheſter* was, where their Miniſter was not only a Watchman ſet over them, but an Example to the Flock, one would think there could be little occaſion for that moſt ungrateful Part of a Miniſter's Work, Admonition and Reproof; and yet Mr. *Henry* had his ſhare of this kind of Labour and Sorrow, eſpecially among the younger ſort, tho' not with them only. The People that attended on his Miniſtry were, generally ſpeaking, a ſober, knowing, ſerious People; but if in the Apoſtles Days there were ſome Spots in their Feaſts of Charity, ſome Clouds without Water, ſome that fed themſelves without Fear, ſome carried about of Winds, whoſe Fruit withered, we cannot wonder if the beſt Churches in this degenerate Age are not altogether free from ſuch Blemiſhes to the Chriſtian Profeſſion.

He was a great Example of Miniſterial Wiſdom, Courage and Faithfulneſs in this hardeſt Part of his Office: He could truly ſay, *Who is weak, and I am not weak, who is offended, and I burn not?* Nothing

thing came nearer his Heart; I find him recording it in his *Diary*, that on ſuch a Day, *viz. Sept.* 8. 1691. Mr. *Newcome* of *Mancheſter* preached two excellent Sermons at *Cheſter*, from 2 *Tim.* 2. 9. *Let every one that nameth the Name of Chriſt depart from all Iniquity*; on which he ſays, 'The Lord do 'me good by thoſe Sermons, Profeſſors have need 'of ſuch Cautions; and afterwards adds, ſuch a 'Day I expounded *Paul*'s Farewel, *Acts* 20. O 'that I could follow his Example, warning every 'one Night and Day with Tears.

Whenever he heard an evil Report of any that attended on his Miniſtry, his way was to go to them or ſend for them, enquiring ſtrictly and impartially into the Truth of the Caſe; and when he found it was too true, he failed not to deal plainly and faithfully with them, ſetting before them the Evil of their Sin, and calling them in the Name of God to ſpeedy and thorough Repentance.

Sometimes he ſaw the good effect of private Admonition, and greatly rejoyced in it; to convert a Sinner from the Error of his Way, was to ſave a Soul from Death, and to cover a multitude of Sins; but he often found the Heart of the Sinner hardned, and laments the unſucceſsfulneſs of his beſt Endeavours: 'I have laboured (ſays he in his *Di-* '*ary*) with ſuch a one to ſet before him the evil of 'his Sin; O that I could ſee him duly affected, but 'nothing leſs than the Grace of God will do it.

When the Sin was ſcandalous, he thought fit, notwithſtanding ſome Signs of Shame and Grief, to ſuſpend the Offender from the Lord's Table for a time; and to his great Sorrow he once found himſelf

ſelf obliged to ſuſpend three Perſons at the ſame time; the Cenſure was paſſed on them publickly, and a Congregational Faſt was kept on the ſad Occaſion, Miniſter and People humbling themſelves before the Lord, that any ſuch accurſed things ſhould be found in the Camp, earneſtly begging Repentance for Sinners, the Remiſſion of Sin, the Continuance of the Preſence of God with them, and the reviving of his Work among them.

Some that had openly offended, were deeply humbled, God owing and bleſſing his own Inſtitutions, they were made willing to confeſs their Sins, to take Shame to themſelves, and to give Glory to God before all the Congregation; and they were received in again, and God reſtored their Souls, and they walked cloſely and humbly with him ever after.

Others were not willing to put their ſtubborn Necks under this Yoak of Chriſt, the Diſcipline was too ſtrict for them, and inſtead of being angry with themſelves, they were diſpleaſed with their faithful Miniſter; they thought him too ſevere, tho' nothing was remoter from his Temper than Rigour and Severity; what he did was from Conſcience of his Duty to God, and Compaſſion to the Souls of Men, that Sin might not reſt upon them.

It would make a Man's Heart to bleed to hear how Mr. *Henry* bemoans himſelf on theſe Occaſions; in one Place after having mentioned the Sin of one that he had promiſed himſelf Comfort in, he adds, 'Then, ſaid I, I have laboured in vain, 'and ſpent my Strength for nothing: In another Place

Place, 'Theſe things are a temptation to me, to 'lay aſide the Paſtoral Charge, but I dare not, I 'cannot do it, my God will humble me, let him 'that thinketh he ſtandeth, or is thought by his 'Friends to ſtand, take heed leſt he fall; the Lord 'make it a warning to me, and to us all.

Some of theſe unhappy Perſons turned away and followed him no more, but it was generally obſerved, there was the remarkable Hand of a diſpleaſed God upon them, both as to their ſpiritual and their outward Eſtate; they fell under a manifeſt Blaſt, and withered and died away from the Root, and ſtood like Pillars of Salt, Monuments of God's Anger, and Warnings to others that they ſhould hear and fear, and not dare to do ſo wickedly.

Others, tho' they did not ſo entirely ſubject themſelves to thoſe Rules of Diſcipline, which Chriſt has inſtituted in his Church, yet they could never prevail with themſelves wholly to deſert his Miniſtry; his Faithfulneſs to their Souls was manifeſt, not only to God but to their own Conſciences; they did not forſake the aſſembling of themſelves together, they attended on the Preaching of the Word, but walked heavily and uncomfortably for want of a more entire Subjection to the Goſpel of Chriſt.

That ſome ſuch Offences as theſe ſhould ariſe in a large Congregation, in a populous City abounding with ill Examples, in the long Courſe of four and twenty Years, is not to be wondered at, nor laid as a Reproach upon Mr. *Henry*'s Miniſtry; they are happy Congregations that have no ſuch

Roots

Roots of Bitterneſs ſpringing up to trouble and defile them.

The Sorrow Mr. *Henry* felt in his Soul for theſe things, was abundantly compenſated by the great Satisfaction and Joy that he had in the good Effects of his Miniſtry, upon the far greater Part of his People; he ſaw many come into the Houſhold of Faith, and grow up there in Wiſdom and Holineſs, and ſpiritual Peace and Strength, adorning the Doctrine of their Saviour, and ſtrengthning the Hands of their Miniſter; few, if any in our Age had more reaſon than he to thank God and take Courage for the viſible Succeſs, and the numerous Seals of his Miniſtry in *Cheſter*, and about it; many of thoſe, I doubt not, he has now met in Heaven, and many more are following after, and will be his Joy and his Crown in the Day of the Lord Jeſus.

We have a very uncommon Inſtance of his Diligence, and Zeal, and Love to Souls in the frequent compaſſionate Viſits that he made to the poor Priſoners, and even to the Malefactors in the Caſtle of *Cheſter*, to pray with them and preach to them, both before and after their Trial and Condemnation.

I cannot find out the preciſe Time when he begun this charitable Practice, but it is certain he continued in it for many Years. I am told, he firſt went to viſit thoſe poor Wretches at the Requeſt of the Jaylor's Wife, who was a religious Perſon, and had a tender Concern for the Souls of thoſe that had ſinn'd themſelves into ſuch deplorable Circumſtances.

This

This good Woman obſerving how very remiſs and formal thoſe were in dealing with the Souls of the Priſoners, that challeng'd it as their Province, perſwaded ſome of them to ſend for Mr. *Henry*, and deſire his Counſel and Prayers; the poor Priſoners were the more ready to hearken to her, becauſe ſhe always treated them with tenderneſs and pity, in a far different Manner from what is uſual with others in ſuch Places; by this means ſhe had convinced them, that ſhe deſigned nothing ſo much as their real Good both for Time and Eternity.

Mr. *Henry* readily complied with their Requeſt, tho' he knew the Work would be attended with many and great Difficulties, and when he had done his utmoſt, it was very doubtful what the Succeſs would be; he muſt expect to meet with Cenſures, and perhaps with direct Oppoſition, but his zealous Soul, ever ſtrongly bent upon doing Good, ſurmounted all theſe Diſcouragements; he was willing to endure any Labour, and run any Riſques, if peradventure thoſe might be at laſt recovered out of the Snare of the Devil, that had been led captive by him at his Will.

If I may be allowed to make my Conjecture, I cannot but think he was the more encouraged to undertake a Task of this Nature, from an Inſtance that was freſh in the memory of good People in *Cheſter*, when Mr. *Henry* came among them, I mean the Converſion of a Soldier, condemned for Murther, which under God was owing to the great Pains that Mr. *Hall*, then a Priſoner for Nonconformity, took with him: The Soldier's Name was

was *Spooner*, one that had been a very looſe and profligate Man, and was concerned with others in a drunken Riot, in which a poor Man loſt his Life. Mr. *Hall*, who was Paſtor to that People in *Cheſter* that invited Mr. *Henry*, was ſent a Priſoner to the Caſtle for ſix Months, for no other Fault than preaching the Goſpel; but God ſent him thither for good to this poor Criminal, who lay in the Gall of Bitterneſs and Bond of Iniquity. Mr. *Hall* found him very ignorant and ſtupid, but God was pleaſed to bleſs the ſerious Diſcourſe he had with him, and the fervent Prayers he put up to God with him and for him; Conſcience was awakened to purpoſe, and God ſealed his Inſtruction; a wonderful Change was wrought in him in a little time, and he made ſuch a Declaration of the Manner of God's Working upon his Soul when he came to die, and of the Benefit he had received by Mr. *Hall*'s Inſtruction and Prayers, as very much affected all that heard him, and indeed filled the whole City with wonder, every one looking upon him as ſuch another Monument of Free-grace as the Thief on the Croſs, and glorifying God on his Behalf; that good old Miniſter thought his ſix Months Impriſonment abundantly compenſated by being an Inſtrument of ſo much Good to a precious Soul, that was in ſo much danger of periſhing for ever.

It is rational to think this happy Precedent encouraged Mr. *Henry*, and excited him to this Service; it is certain he was not ignorant of it, for I find him taking notice of it in one of his Papers, as a Service done by that worthy, pious Mr. *Hall*

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(ſo he juſtly calls him) but a little before he died.

However this is certain, Mr. *Henry* ſpent many an Hour, put up many a Prayer, and preached many a Sermon with the Priſoners, from the Year 1690, to the Year 1710, for ſo long it appears by his *Diary* he was employed in that Work.

On the 13th of *December* 1690, he tells us, he was ſent for to a Soldier that had been wounded in a drunken Fray, and now like to die of his Wounds, and ſeemed to be very ſenſible of his Sin. Sometime after, he was ſent for to the Caſtle by one that was to be executed for clipping the King's Coin; he prayed with him and endeavoured to convince him of Sin, but obſerves that the Man ſeemed rather amazed or ſullen: 'I did (ſays he) what God 'enabled me to do for him, but it is hard to do any 'thing to purpoſe; O that others would hear and 'fear.

Some of the Priſoners that he had inſtructed and prayed with, after they were acquitted would come to him and thank him for his Labour of Love, and would promiſe to take heed to their Ways: How thoſe Promiſes were performed, does not appear to me, but even this was an Encouragement to him to go on in that Work.

This Account, I find, of his preaching at the Caſtle, was on the 15th of *November* 1695, and it was on Caſe of *Manaſſeh* his being bound in Fetters and then brought to Repentance, 2 *Chron.* 33. 12. he writes, he hopes ſome good was done that day; from that time forward he was very frequent, not only in praying with them, but preaching to them,

 and

and always upon the moſt appoſite awakening Subjects, the poor Criminals attending in their Chains. He takes notice of one that had diſcovered a great Senſe of Sin, and would gladly have had Mr. *Henry* to have gone along with him to the Place of Execution, but he thought fit to wave it leſt he ſhould give Offence, and ſo be deprived of ſuch Opportunities of Service for the future.

It would be too tedious to give a particular Account of the ſuitable Texts he choſe on ſuch Occaſions; I ſhall mention but a few, as *Prov.* 14 12. *There is a Way that ſeems right to a Man, but the End thereof are the Ways of Death.* Prov. 14. 9. *Fools make a Mock at Sin.* And preaching to the Condemned, *Eccleſ.* 9. 5. *The Living know they muſt die,* but who knows what it is to die? At another time to ſome acquitted or pardoned, from *Lev.* 26. 23, 24. *If ye will not be reformed by me by theſe Things, but will walk contrary to me, then will I alſo walk contrary to you, and will bring ſeven times more Plagues upon you according to your Sins.*

Another time he has ſet it down in his *Diary,* that God helped him to preach with ſome eaſe and enlargment to the Priſoners, from *Pſal.* 119. 67. *Before I was afflicted I went aſtray:* And (ſays he) it ſeemed to be to acceptation with Men; but that's a ſmall matter if it be not to their Edification, and yet I hope ſome good is done, for the Priſon opens the Ear to Diſcipline.

At another time when the Aſſizes drew near, he was deſirous to prepare them for that Day, by putting them in mind of a Day yet more awful, from 2 *Theſ.* 1. 7, 8. *The Lord Jeſus ſhall be reveal-*

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ed from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; and after Condemnation, from *Jer.* 3. 21. *A Voice was heard in the High Places, Weeping and Supplication; for they have perverted their Way, and have forgotten the Lord their God*; and from *Luke* 12. 5. *But I will forewarn you whom ye shall fear, fear him who after he hath killed, hath power to cast into Hell, yea, I say unto you fear him.*

I shall mention but one more, and that is a Sermon which he preached on the 8th of *May*, 1701, to the Prisoners, where three Women were under Sentence of Death for murthering their Bastard Children; it was a very aweful and awakening Discourse, from *James* 1. 15. *Then when Lust hath conceived, it bringeth forth Sin, and Sin when it is finished bringeth forth Death*, not the Death of the Body only, that is not the finishing Stroke of Sin, but the Death and Damnation of the Soul; while he reasoned about these Things, the poor Wretches trembled exceedingly, and several good People that used to attend their Prison-Sermons, were mightily affected, Tears and Trembling were every where observed: He visits these poor Wretches a second and third time after this, and was with them the very Day that they died; it is not easy in such Cases clearly to discern whether God gives true Repentance or no, but he had done all he could for them, and they were very thankful for the Compassion he had shewed to their poor Souls.

Thus he continued labouring with poor ignorant, wretched Sinners from time to time for their Good, till in the latter end of the Year 1710, when he was ſent for to one *Charles Povel*, who was then under Sentence of Condemnation, and was deſired by him and the reſt of the Priſoners to preach to them, and he had conſented, but the Curate of St. *Mary*'s being deſirous to prevent it, offered to come and preach himſelf, and did ſo; however Mr. *Henry* thought fit to go in the Evening, and give them a ſerious Diſcourſe about the penitent Thief on the Croſs, which I think was the laſt Sermon he preached in that Place; the Governour of the Caſtle was prevailed upon to diſcourage it, and Mr. *Henry* had a Diſcharge from that charitable Service, on which he had diligently attended for ſo many Years, without the leaſt Penny of Profit to himſelf, or without any other Inducement beſides his Zeal for God and the Souls of Men: I ſhall make no Reflection upon the Conduct of thoſe that deprived poor Souls of ſuch Aſſiſtance at a Time when they ſtood moſt in need of it; I cannot but think when they coolly and calmly conſidered the Matter, they muſt needs reflect upon themſelves for it; I am ſure the poor Priſoners lamented their Loſs, which I fear has not been made up to this Day.

Another ſort of Miniſterial Service in which Mr. *Henry* was engaged at *Cheſter*, was preaching Reformation-Sermons: It pleaſed God ſeveral Years ago to ſtir up the Hearts of many good People of ſeveral Denominations, to endeavour the giving a Check to that Immorality and Profaneneſs

faneneſs, that had proceeded ſo far, and prevailed ſo long in *England*; againſt this encroaching Enemy, *London* made the firſt ſtand, and their Example encouraged many others both in *England* and *Ireland* too.

The firſt Notice I find of any ſuch Deſign in *Cheſter*, was in the Year 1698, when on the 16th of *Auguſt* Mr. *Henry* has this Memorandum in his Diary: 'Some Overtures are now made towards 'forming a Society in Cheſter for *Reformation of* '*Manners*, and many ſeem very forward in it;' this he obſerved with great Satisfaction.

This good Work was firſt ſet on Foot in that City by thoſe of the Eſtabliſh'd Church; they were happy in a Biſhop and Dean, that had the Intereſts of practical Religion very much at Heart, Dr. *Stratford* and Dr. *Fog*, Men of great Learning and true Piety, both excellent Preachers, and greatly grieved at the open and ſcandalous Wickedneſs that abounded in that City, and every where throughout the Nation.

A Society was formed, and a Monthly *Friday* Lecture ſet up at St. *Peter*'s to promote this good Deſign. Mr. *Henry* obſerves upon it, *This brings to mind the Days of Old*; the firſt Sermon on that Occaſion was preached by the good Biſhop, from *Rom.* 13. 14. *Put ye on the Lord Jeſus Chriſt, and make not Proviſion for the Fleſh to fulfil the Luſts thereof*; The Congregation was very numerous, the Diſcourſe plain and warm, preſſing both Magiſtrates and private Perſons to do their utmoſt for ſuppreſſing Profaneneſs. Mr. *Henry* declares the great Pleaſure he had in hearing that Sermon; 'I great-

'ly rejoice (ſays he) in this publick Teſtimony 'born againſt the Wickedneſs of the Wicked, and 'I bleſs God for it.

The next Reformation-Lecture was preached by Dr. *Fog*, from *Eph.* 5. 11. *Have no Fellowſhip with the unfruitful Works of Darkneſs, but reprove them rather*; Mr. *Henry* obſerves it was an excellent Diſcourſe, very much to the Purpoſe, preſſing home the neceſſary Duty of beating down Sin and Wickedneſs; and he adds, 'I bleſs God 'for this Sermon, and as I have from my Heart 'forgiven, ſo I will endeavour to forget all that 'the Dean has at any time ſaid againſt Diſſenters 'and againſt me in particular; ſuch Preaching a-'gainſt Sin, and ſuch Endeavours to ſuppreſs it, 'will contribute as much as any thing to heal Diſ-'ferences among thoſe that fear God.

The Diſſenters in *Cheſter* did not haſtily thruſt themſelves into this good Work, for fear of giving any Diſguſt to thoſe that had already embarqued in it, and thereby hindring rather than helping it forward, but that their Hearts were entirely in it, none could queſtion; and on one of their Congregational Faſts, kept on the 3d of *May*, the ſame Year in which this Work was begun, they determin'd in a very particular manner to ſeek the Lord, firſt for the Deliverance of the Proteſtants in *France*, and then for the Succeſs and Proſperity of Reformation-work in *England*, and eſpecially in *Cheſter*; Mr. *Henry* preached from *Pſal.* 7. 9. *O let the Wickedneſs of the Wicked come to an end*, the Wickedneſs of the Wicked in the two great Branches of it, Perſecution and Profaneneſs.

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The latter end of that Year, he began a Set of Reformation-Sermons on the Lecture-Day, and I think the Method he obſerved is worth our Knowledge. His firſt Sermon was to preſs upon all the Neceſſity of Perſonal Reformation, from *Jer.* 25. 5. *Turn ye again now, every one from his evil Way, and from the Evil of his Doings.*

The next Lecture-Day he preached a Sermon about Family-Reformation, from *Job* 22. 23. *Put away Iniquity from thy Tabernacle*; obſerving that Perſonal and Family-Reformation were the moſt proper and neceſſary Steps towards publick Reformation.

Then he went on to preſs it as a Duty upon all that make a more open Profeſſion of Religion, firſt to reprove and reform one another, before the go about to reform the Profane, from *John* 13. 14. *If I then your Lord and Maſter have waſhed your Feet, ye alſo ought to waſh one anothers Feet*; not only condeſcend to one another, but reform one another, for Chriſt waſhed his Diſciples Feet, not only as a ſign of his own Condeſcenſion, but of their Sanctification, *If I waſh thee not, thou haſt no Part in me.*

His next Sermon about Reformation, was from *Pſal.* 119. 53. *Horror hath taken hold of me, becauſe of the Wicked that forſake thy Law*; ſhewing that in our Endeavours to reform Sinners, we ſhould be deeply affected with the horrid Nature and Conſequences of Sin; another Sermon for that Purpoſe was from 2 *Kings* 9. 32. *Who is on my Side?* Obſerving, it is pity there ſhould be any Sidings among us but for God againſt *Baal*. Soon after he

preached a Sermon both for Reformation and Preparation for the Lord's-Supper, from 1 *Chron.* 29. 5. *Who then is willing to conſecrate his Service this Day unto the Lord?* And in his Diary writes, 'I 'deſire this Evening ſolemnly to conſecrate my 'Service to the Lord, ſuch as it is; the Lord gra-'ciouſly accept it.

About this Time the Diſſenting Miniſters in *Cheſhire* ſettled a Reformation-Lecture to be kept ſtatedly in ſeveral Parts of the Country; the firſt was preached at *Macclesfield* by Mr. *Henry*, about the Sanctification of the Sabbath; the next at *Knutsford*, Auguſt 1. 1699, by Mr. *Scoles*, from *James* 5. 19, 20. the next at *Cheſter*, by Mr. *James Owen*, about King *Hezekiah*'s Proclamation, from 2 *Chron.* 30. 8. *Now be ye not ſtiff-necked, as your Fathers were, but yield yourſelves unto the Lord.*

In the mean time the Reformation-Lectures at St. *Peter*'s, by the Clergy of the City and Dioceſe were conſtantly kept up, and Mr. *Henry* as conſtantly attended them, and he has taken particular notice in his Diary, what good and proper Diſcourſes he heard from Mr. *Henry Newcome* of *Tatnal*, Mr. *Garenciews*, Mr. *Newton*, Mr. *Thane*, Dr. *Entwiſle*, Dr. *Gipps* of *Bury*, and divers more; but this good Work had a great many Enemies, and by this time ſome of them began openly to deride and oppoſe it, and form Parties and Intereſts againſt it.

This was a great Grief of Heart to the good Biſhop and Dean, who had laboured more abundantly in it, and they ſaw it neceſſary to form an Aſſociation for the more effectual carrying on the

Deſign

Deſign, which was ſubſcribed by themſelves and ſeveral Clergymen in and about the City; and now it was that they found it expedient to call in Help from the Diſſenters, and the Dean himſelf propoſed it to Mr. *John Hulton*, Mr. *Henry*'s Brother, that the Diſſenters ſhould form themſelves into a Society for the ſame Purpoſe, and act in concert with the other, which they very readily hearkened to, and met about it at Mr. *Henry*'s Houſe on the 22d of *July*, 1700, and engaged themſelves in it, according to a Method then agreed upon, but I find he was apprehenſive there would not be much done; however, (he ſays) it will turn to us for a Teſtimony; and ſome Days after he waited on the Dean, who received him very kindly, ſhewed him their Aſſociation, and encouraged him and his Friends to go on in it.

A Month or two after this Aſſociation of the Clergy, the Lecture at St. *Peter*'s was preached by a Stranger, one of the Curates at *Winwick* in *Lancaſhire*, from *Eph.* 5. 6, 7. *Let no Man deceive you with vain Words, for becauſe of theſe Things cometh the Wrath of God upon the Children of Diſobedience; be ye not therefore Partakers with them.* He very much preſſed the Reformation, and all in their Places to contribute their utmoſt to it, but reflected on the Diſſenters as very unfit to engage in it, becauſe they were themſelves in a Schiſm; this was not well approv'd by thoſe of the Church-Party, who were hearty in the Deſign, and the Society that had firſt engaged in it ſent preſently to that of the Diſſenters, that notwithſtanding what had been ſaid in the Sermon of *Friday* laſt,

againſt their meddling in the Buſineſs of Reformation, it was their Deſire that they would proceed in it, and that for their Parts they were ready to give them all poſſible Encouragement.

But the Torrent of Profaneneſs was too ſtrong for them all, the Hearts of many that ſhould have promoted the Work of Reformation were bent againſt it; a very unhappy Inſtance of this Mr. *Henry* has given us in his Diary, *Octob.* 13. that ſame Year, in theſe Words: 'My Brother '*Hulton*, on Lord's-day was Seven-night, obſer-'ving the Church-Wardens of St. *Peter*'s, with a 'ſtrange Miniſter, and others, go to Mr. *Hol-'land*'s Ale-Houſe, and ſit there three Hours, told 'the Recorder of it; the Biſhop came to hear 'of it, and Mr. *Hulton* deſired his Lordſhip to 'admoniſh them; they ſet light by the Biſhop, 'and challenged the Magiſtrates to fine them; 'whereupon Mr. *Hulton* was ſummon'd to inform 'againſt them, and did ſo, and they were fined, 'but were very abuſive to him.

However, the Monthly Lectures went on, and Mr. *Henry Newcome* took another Turn, preaching from 1 *Theſ.* 5. 8. *But let us who are of the Day be ſober*; in many Things very well, but in the cloſe of his Sermon departing from that good Temper for which he had been much eſteemed, and in which his Friends and his Father's Friends hoped he would have continued to the laſt, he broke out into very ſevere Invectives againſt the Diſſenters, becauſe they did not conform to the Church, ſuggeſting that thereby they hardned the Profane, and diſabled themſelves to reform them; oh which

which Mr. *Henry* writes, 'The Lord be Judge 'between us; perhaps it will be found that the 'Body of Diſſenters have been the ſtrongeſt Bul-'wark againſt Profaneneſs in *England*.

The next of thoſe Lectures the learned and and worthy Dean came up himſelf, and preached an excellent Sermon from *Joſhua* 22. 17, 18. *Is the Iniquity of Peor too little for us, from which we are not cleanſed to this Day; but that ye muſt turn away this Day from following the Lord, and it will be, ſeeing ye rebel to Day againſt the Lord, that to Morrow he will be wroth with the whole Congregation of Iſrael.* I have often heard Mr. *Henry* ſpeak of that Sermon with the higheſt Approbation, it was full of holy Zeal and Chriſtian Courage, in reproving ſharply all, whether Magiſtrates or Miniſters, that had any way diſcountenanced and obſtructed the Work of Reformation; he told them plainly for his Part, he did verily believe if that Opportunity was loſt, God would never entruſt them with ſuch another, but would contend with them in his righteous Judgments.

This admirable Effort of true Apoſtolical Zeal could only ſerve to keep the good Deſign on Foot a while longer, but was not able to put new Life and Vigour into it; every Body ſaw where the Rebukes and Laſh of the Laws fell, heavy Complaints were made, that by theſe Means the Enemies of the Church were encouraged to expoſe and ruin the Friends of the Church for humane Frailties, that this muſt needs produce Conſequences that would make all true Churchmen repent of it when it was too late.

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Such Suggeſtions were too much regarded, and tho' the Lecture continued a few Months longer, and ſome very good Sermons were preached, yet Proſecutions were very much diſcouraged, and the Lectures not well attended; and at length, the 5th of *September*, 1701, the Dean preached from *Heb.* 12. 15. *Looking diligently, leſt any Man fail of the Grace of God, leſt any Root of Bitterneſs ſpringing up trouble you, and thereby many be defiled*; and after many ſerious Warnings, in the cloſe of his Sermon he ſaid, 'This Lecture had been 'ſet up on purpoſe to ſtir up Magiſtrates and 'others to be active in their Places for the ſuppreſ-'ſing Immorality and Profaneneſs, and all having 'been ſaid, that could be ſaid about it, it was 'thought convenient to adjourn it, *ſine die*;' on which Mr. *Henry* in his Diary ſays, 'So 'tis now 'let fall, I wiſh it be not an occaſion of Triumph 'to the Profane, who have a very great Anti-'pathy to the Biſhop and the Dean for their pious 'Zeal againſt Sin.

The Diſſenting Miniſters continued their Reformation-Sermons both in *Cheſter* and ſeveral other Parts of the Country, in which none was more frequently employed than Mr. *Henry*, but they wanted Power to make their Endeavours effectual; and ſo it proved at length as Mr. *Henry* foreſaw from their firſt coming into it, that conſidering the Temper of moſt Men, and the great Corruption that abounded, the greateſt Good he could expect from the Attempt was, that as for thoſe whoſe Hearts were right with God in it, it would turn to them for a Teſtimony.

Thus

Thus far we have conſider'd Mr. *Matthew Henry* in his exemplary and even unparallel'd Induſtry in his Miniſtry in *Cheſter*, and chiefly among his own People, both in his conſtant and occaſional Services, and thoſe both of a private and publick Nature.

We are yet to behold him in a more large and extenſive Sphere of Uſefulneſs, not to the neglect or prejudice of his own Place and People, for he was ſo conſtant to them, that he has obſerved in his Diary, on *June* 3. 1711, being then at *London*, 'That it was the firſt time he had been 'abſent from *Cheſter* on the firſt Day of the Month, 'the Sacrament-day, for this Twenty four Years.

But though his own Flock were not neglected, yet he could not confine his Services to them; he had a juſt Care for all the Churches, and eſpecially thoſe that were within his Line; I mean, ſuch as he could viſit and return home at the Weeks end; he took a Circuit of near thirty Miles, and frequently lent his Aſſiſtance to the Diſſenting Miniſters and Churches that were in that Compaſs, and he was always thankfully received by them.

His Labours of this kind come under ſeveral Heads, *viz.* Frequent Week Day Lectures in the Places adjacent, ſtated Meetings of Miniſters twice a Year, Publick Ordinations, Funeral Sermons for Miniſters and others in the Country round about, and the Journeys that he took Yearly to ſpread the Savour of the Knowledge of Chriſt as far as lay in his Power; having (as has been often obſerved) a ſtrong Conſtitution and

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an active zealous Spirit, he took up a Reſolution never to refuſe an Invitation to preach as long as he had Opportunity and Ability for it: this his readineſs was well known in *Cheſhire*, and the good People were ſo wiſe for themſelves as never to let him want for an Invitation.

The Towns and Villages that lay near to *Cheſter* enjoyed a great ſhare of his Labours; in ſome of theſe he preached a Monthly Lecture, as at *Moldſworth*, *Grange*, *Bromborough*, *Elton*, *Saighton*; and frequently at *Beeſton*, *Mickledale* and *Peckfurton*; he was often employed at *Wrexham*, *Shocklidge*, *Burton* and *Darnal*; there was ſcarce a Week but he was at one or more of theſe Places preaching the Goſpel (beſides his conſtant Work at home, of which ſo much has been ſaid already) many a handful of good Seed he has ſown in thoſe Parts, which has already produced a good increaſe, and I hope the Fruits of it will appear and abound yet more, and turn to a good account in the great Harveſt-Day.

I am aſſured Mr. *Henry*'s Settlement at *Cheſter* was a very great Mercy to the Parts adjacent, there was no great appearance of ſerious Godlineſs in the Villages about that City till his coming among them: ſome few aged Chriſtians he found here and there, that retained the Senſe and Savour of Religion, and read the Scriptures, and prayed in their Families; but the younger ſort were too remiſs, and contented themſelves to do as their Neighbours did, and in all likelihood the things that remained of the good old *Puritan* way would in a little time have died, if God had not

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ſent ſome ſuch lively and active Miniſter as he was among them; but he ſoon ſought out and found Opportunities of the reviving the good Work in thoſe Parts, and the aged Remnant rejoyced to ſee, not only that God had ſent one to them to help them to finiſh well, but to their Children and Families too, to engage them more fully for God and Godlineſs.

In the Year 1691, the Diſſenting Miniſters in *Cheſhire*, agreed to have their General Meetings twice in the Year; the firſt of theſe that I meet with in Mr. *Henry*'s Papers was on the 30th of *June* that Year, and it was at *Knutsford*, where Mr. *Kynaſton* was Miniſter: I cannot but take Notice with much Satisfaction, that this ſhould be the Place of their Provincial Aſſemblies, which was the firſt Place where I was called to the Paſtoral Charge in the Year 1687, and there being ſomething peculiar in it, I hope I ſhall be pardoned if I give it a place in theſe Memoirs.

The Town of *Knutsford* had been favoured above moſt other Places in *Cheſhire*, with an excellent Godly Miniſter in Publick Mr. *Turner*, a Man of great Simplicity and Godly Sincerity, that uſed to keep Days of Prayer with ſome of his Hearers, inviting them to pray as well as himſelf, according to the way of the good old Puritans; his Converſation was ſo eminently holy, and his Diſcipline ſo ſtrict, that few or none attempted to come to the Lord's Table but who were Perſons of ſober and blameleſs Lives; and tho' there were ſome in the Town, and ſeveral about it that were Diſſenters in their Judgments,

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ſuch as Mr. *Iſaac Antrobus*, Mr. *Peter Wood*, Mr. *William Leſtwich*, Mr. *John Boſtock*, Dr. *Smith*; yet moſt of them were ſatisfied to joyn with him in all Ordinances, and continued to do ſo as long as he lived, and they truly loved and honoured him, and bleſt God for his Miniſtry, and he was an Inſtrument of much Good amongſt them; it was a Place of as much Sobriety and Regard to Religion as any in thoſe Parts. There was at that time an Aged Diſſenting Miniſter living among them, Mr. *Lee*, a Gentleman by Birth, and an humble upright Perſon, a good Scholar; but thro' bodily Indiſpoſition not capable of conſtant Work.

Upon the Death of Mr. *Turner*, which I think was not long before Mr. *Henry* came to *Cheſter*, the Town of *Knutsford* was divided very much about the Choice of another Miniſter; tho' there be a Chappel in the Town and a Church about half a Mile out of Town, they are in the Pariſh of *Roſthorne*, however the Inhabitants had been uſed to chuſe their own Miniſter, and thought they had a Legal as well as Scripture Right to do ſo; but ſome of the Inhabitants, that were for a greater ſtrictneſs in the Rituals of Religion, and a greater liberty in Morals than Mr. *Turner* had approved of, were very induſtrious to have a Miniſter of their own Temper; and rather than fail of their Deſign, after much Contention with their Neighbours, they choſe to give up all Pretenſions to the Right of Electing their Miniſter, and applied themſelves to the Biſhops Court about it; the Caſe was ſomewhat intri-

intricate where the Right of Preſentation lay; but at length the High Church Party prevailed, and Mr. *Holmes*, who was Chaplain to the Lord *Delamer*, was fixed with them: He was a Perſon of very good Learning, and of ſober Converſation, his Parents were Diſſenters, but his Judgment was for a very rigorous Conformity.

Many of the Inhabitants that had never been Diſſenters, refuſed to own him as their Miniſter, and joyned with others that had been always Diſſenters in Judgment, to ſet up a Meeting, and invite a Diſſenting Miniſter to come and preach to them; in this they were encouraged by ſeveral eminent Chriſtians that lived near that Place, ſuch as the Pious Widow of Col. *Venables* of *Wincham*, Mr. *Lee* of *Oughterton*, and his Son at *Ollerton*, Mr. *Brookes*, and Mr. *Low* of *Chelford*, Mr. *Colthurſt*, Mrs. *Ward* of *Caperthorne*, Mr. *Holland* of *Mobberly*, Mr. *Philip Wright*, and Mr. *Randal Merril* of *Pever*, Mr. *Robert Kell*, and ſeveral others; moſt of which had been Hearers of the Reverend Mr. *Edge* at *Withington*, and were ſome of the moſt eminent Perſons for Religious Knowledge and Wiſdom, for a Spirit of Prayer, for a true Chriſtian Temper, and regular Converſation, that ever I had the Happineſs to be acquainted with. Mr. *Edge* was a Miniſter of extraordinary Gravity, Wiſdom and Seriouſneſs, a judicious Spiritual Preacher; he died not long before Mr. *Turner*.

In this deſign of theirs to ſet up a Meeting at *Knutsford*, they conſulted the Miniſters of their Acquaintance; and I receiv'd an Invitation from them,

them, and by the Advice of both Mr. *Henry*'s, Father and Son, and Mr. *Harvey* of *Cheſter*, and particularly my kind Friend Mr. *Henthorn*, who knew the Place well and many of the People, and did not a little encourage their deſign, I adventured upon the Work, tho' under ſome Diſcouragements in my own Mind from the great Contentions there had been, and ſtill were, in the Town, in which I was loath to engage my ſelf, and feared leſt thoſe that had not been Diſſenters till on this occaſion, would not prove ſo ſteady or ſo regular as thoſe that had been better inſtructed in the Principles of Nonconformity; but in all theſe things God was pleaſed graciouſly to prevent us and to encourage us, we met with leſs Oppoſition than we expected, and with more Succeſs and Comfort than we could promiſe our ſelves; we had a full Congregation, many young Perſons came in, we had great Peace and Love and Unanimity amongſt our ſelves; the effects of former Contentions began to ceaſe, and the Prejudices of the other ſide to abate; and I hope the valuable Intereſts not of Party but of practical Religion were promoted, and continue to be ſo to this Day.

This came to be the Place of thoſe Yearly Meetings, which were ſet up by the Diſſenting Miniſters in *Cheſhire* as hath been obſerved, this was not till ſome time after I had left *Knutsford* and was placed at *Coventry*: Theſe Meetings I think took their Riſe from that Agreement between the Miniſters of the Presbyterian and Congregational Way, that was concluded and publiſhed in *London*, and recommend-

ed to all Parts of the Nation; at this Meeting, which is the firſt I find mentioned in Mr. *Henry*'s Diary, the Articles of Agreement were approved and ſubſcribed, Mr. *Angier* was Moderator, and many things were diſcourſed of to their mutual Satisfaction and Advantage; but here he expreſſes his Grief, that there were ſo few aged Miniſters left in that Country. On the 11th of *Auguſt* the ſame Year 1691, they had another Meeting to ſtate and ſettle more fully the Methods to be obſerved for the future.

From that time their Meetings were fixed to be twice a Year, in *May* and in *Auguſt*; thoſe in *Auguſt* were twice appointed to be at the Houſe of Mr. *George Hulmes* at *Bucklow-Hill*, about two Miles from *Knutsford*, but afterwards were removed to *Knutsford* as the more convenient Place; and there I remember my dear Brother *Wilſon* of *Warwick* and I met the *Cheſhire* Miniſters on the 24th of *May*, 1692. where Mr. *Henry* preached an excellent Sermon from *Philemon* 2. Archippus *our Fellow Soldier*. We had no ſooner finiſhed the publick Work of the Day, but we received the good News of the mighty Blow given the *French* Fleet by the Earl of *Orford*, which was a great addition to the Comfort we had in the Society of ſo many of our Friends and Brethren. The Year after 1693, Mr. *Wilſon*, with my ſelf, contrived again to come from *Warwickſhire* to meet our Brethren at *Knutsford*, but by reaſon of Mr. *Wilſon*'s Indiſpoſition on the Road, we could not reach them till the Evening *May* 16, when the publick Work was over; we went from thence

the next Day with Mr. *Henry* to *Mancheſter*, where he preached with his wonted Seriouſneſs from *John* 12. 32. *And I, if I be lifted up, will draw all Men unto me.* Here in his Diary he expreſſes the very great pleaſure he had in the Company of Mr. *Newcome*, Mr. *Oliver Heywood*, Mr. *Finch*, beſides many of his younger Brethren.

In theſe general Meetings, after the Work of Praying and Preaching was over, the Miniſters conſulted together about the Affairs of their ſeveral Congregations; whatever Difficulties they met with about the admiſſion of any to Church-Membership, or Suſpenſion from it, about the removal of Miniſters from one Place to another, they were here propoſed, and Advice was given how to proceed, but not as Authoritatively binding the Conſcience of any particular Perſon, Miniſter or other; Affairs of the State or the Eſtabliſhed Church were never meddled with; they kept themſelves within their own Line, Counſelling and Comforting each other, and God was pleaſed to make theſe their Conſultations a means of preſerving and promoting Love, Peace and Order amongſt them; and this prudent Method was kept up by them all the time Mr. *Henry* lived at *Cheſter*, and is continued to this Day at the ſame Place, where after two worthy young Miniſters, Mr. *Kynaſton* and Mr. *Low*, their preſent Miniſter Mr. *Lee* is with Faithfulneſs and Diligence watching for their Souls.

It was uſual with them on ſuch occaſions as thoſe to determine the Times and Places for pub-

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lick Ordinations, which was no ſmall Part of Mr. *Henry*'s Work, and that which he always proceeded in with very great Care and Caution, as many Paſſages I meet with in his Diary fully demonſtrate.

The firſt of theſe Ordinations which he mentions in his Diary, was on the 27th of *September*, 1692, at *Knutsford*, where he met ſeveral Miniſters both of *Cheſhire* and *Lancaſhire*; the Candidates were Mr. *Hartley*, Dr. *Adam Holland*, Mr. *Dearnely*, Mr. *Traverſe*, Mr. *Edge* and Mr. *Haly*; the Ordainers were Mr. *Riſley*, Mr. *Crompton*, Mr. *Angier*, Mr. *Bradſhaw*, Mr. *Aſpinwal* and Mr. *Ainſworth*; the Candidates were examin'd in the Languages the Evening before at Mr. *Kynaſton*'s Houſe, and read and defended their Theſes; the Day after was kept as a Faſt on the ſolemn Occaſion, Mr. *Bradſhaw* prayed, Mr. *Aſpinwal* preached from *Rom.* 10. 15. *How ſhall they preach except they be ſent?* Mr. *Crompton* as Moderator took their Confeſſions and Ordination-Vows; Mr. *Angier* concluded with an excellent Exhortation, delivered with great Affection; Mr. *Henry* has recorded it as a good Day; 'The Candidates, ſays he, gave 'good Satisfaction, bleſſed be God for the riſing 'Generation, the Lord double his Spirit upon 'them.

Four of theſe are ſtill living, and in great Uſefulneſs; Mr. *Hartley* at *Aſhby de la Zouch*, Dr. *Holland* at *Macclesfield*, Mr. *Traverſe* at *Litchfield*, and Mr. *Haly* at *Lempſter*; Mr. *Dearnley* died about the beginning of *June*, 1701, at *Ringay* in *Cheſhire*, greatly lamented by all that knew how judicious, how

humble, how ſerious, and how acceptable a Miniſter he was; his Memory is freſh and precious in thoſe Parts to this Day.

It appears by this Account, that Mr. *Henry* was not actually engaged in this Ordination, and indeed he was not ſo forward to engage in that Part of the Miniſterial Work, as in the reſt; which yet did not proceed from any Doubt he had of the Lawfulneſs of it, but from his Deſire that it might be performed by thoſe of more advanced Years, and on that Account he declined that Service ſeveral times when much preſs'd to it; but as the aged Miniſters died or were diſabled from attending that Work, he found himſelf conſtrained in Conſcience to join with others in it.

The firſt Ordination in which Mr. *Henry* was concerned, I think, was that of Dr. *Benyon*, who ſucceeded Mr. *Philip Henry* at *Broad-Oak*, this was in *January*, 1699, he writes thus concerning it; 'On the 23d Inſtant I went to *Broad-Oak*, my 'Brother *Hulton* with me, to join in ordaining 'Mr. *Samuel Benyon*; I have always declined join-'ing in ſuch Work, judging it fitteſt to be done 'by aged Miniſters, but this I could not decline; 'worthy Mr. *Tallents* deſigned to be with us, but 'durſt not venture, which was a great Diſap-'pointment; Mr. *Owen* and Mr. *Lawrence* came in 'the Evening; Mr. *Benyon* was examined in the 'Languages and Philoſophy, and made a Theſis, '*An Revelatio Divina fuerit neceſſaria ad ſalutem 'lapſi Hominis*, and defended it; we rejoiced in 'his great Abilities.

'The

'The 24th was kept as a Faſt-day in *Broad-Oak* 'Meeting-Houſe, a competent Number preſent; 'Mr. *Latham* pray'd, Mr. *Lawrence* gave an Ac- 'count of the Buſineſs we met about, pray'd and 'ſung a Pſalm; Mr. *Doughty* prayed, I preach- 'ed from *Iſaiah* 6. 8. *Here am I, ſend me*, and 'prayed; Mr. *Owen* as Moderator demanded a 'Confeſſion of his Faith and Ordination-Vows, 'which he made abundantly to our Satisfaction; 'we then proceeded to ſet him apart, Mr. *Owen* 'concluded with the Exhortation; we have rea- 'ſon to ſay it was a good Day, and the Lord was 'among us. This was that eminently learned, laborious and pious Dr. *Benyon*, who died at *Salop* in the midſt of great Uſefulneſs, and whoſe Character Mr. *Henry* has tranſmitted to Poſte- rity.

On the 17th of *June*, 1700, he hath left this Account in his Diary: 'This Day I went to '*Macclesfield* to join with my Brethren the Mini- 'niſters of *Cheſhire* and *Lancaſhire* in an Ordination; 'I have formerly declined that Work, but now I 'ſee it is a Service that muſt be done; I am ſatiſ- 'fied in the Validity of Ordinations by the laying 'on of the Hands of the Presbytery; and tho' we 'want a National Eſtabliſhment, yet that cannot 'be Eſſential; I went with a true deſire to ho- 'nour God and promote the Intereſt of Chriſt's 'Kingdom; the next Day was the Day appoint- 'ed for that Work; I engaged with Fear and 'Trembling; Mr. *Scoles* prayed and read a Pſalm 'and Chapter, Mr. *Lawrence* prayed, Mr. *Chorlton* 'preached, *Epheſ.* 3. 21. *Unto him be Glory in the*

'*Church by Chriſt Jeſus, throughout all Ages, World* '*without end, Amen*; Mr. *Jones* prayed; then Mr. '*Angier*, who was Moderator, demanded of the 'Candidates in order, a Confeſſion of their Faith, 'and a diſtinct anſwer to the Queſtions, which 'was done fully; the Candidates were Mr. *Samuel* '*Eaton* of *Mancheſter*, Mr. *Stephen Hughs* of *Wrex-* '*ham*, Mr. *Brooks* of *Blakely*, Mr. *John Bradley* of '*Knighton*, Mr. *Richard Milnes* of *Stopford*, Mr. '*Fletcher* of *Chorton*, Mr. *Grimſhaw* of *Mancheſter*; 'the Ordainers Mr. *Angier*, Mr. *Chorlton*, Mr. '*Lawrence*, Mr. *Jones*, Mr. *Scoles*, Mr. *Aldred* and 'myſelf; after the Ordination, I gave the Exhor- 'tation, I deſire to give Glory to God for any Aſ- 'ſiſtance therein; we had a very great Aſſembly, 'and I truſt God was in the midſt of us of a 'Truth; we gave them Certificates; Mr. *Bil-* '*lingſley* of *Hull* was providentially with us, it 'was a very comfortable Day, bleſſed be God.

The next Occaſion I met with of this Nature, was in *June*, 1702, an Ordination was appointed at *Warrington*, Mr. *Jonathan Harvey* of *Cheſter* was one of the Candidates; Mr. *Henry* ſpent ſome Time with him at his Houſe before they went out, and ſpoke ſomething from *Pſal.* 71. 16. *I will go in the Strength of the Lord God, I will make mention of thy Righteouſneſs, even of thine only*; after that the ſame Day they went to *Warrington*; he writes upon this, 'I have had much Struggle 'with myſelf, being tempted to decline what 'might give Offence, and yet in the Integrity of 'my Heart (I hope I can ſay) I do it when the 'Wheel turns againſt us, the greateſt Caution and

Tender-

'Tenderneſs we can now uſe, will not be remembred in our Favour, but Diligence and Courage 'in improving our Day of Liberty, will be reflected upon by ourſelves to our Comfort, welcome the Will of God.

'The 16th Day was a Day of Faſting and 'Prayer, and Impoſition of Hands in a very great 'Congregation at *Warrington*, where I truſt God 'was with us of a Truth; the Ordained were Mr. '*Rice Pruthero* of *Braggington* in *Montgomeryſhire*, 'Mr. *James Whittel* of *Lee* in *Lancaſhire*, Mr. *John* '*Heywood* of *Blackley* in *Lancaſhire*, Mr. *Reynald* '*Tetlaw* of *Tinſel* in *Cheſhire*, Mr. *Jonathan Harvey* 'of *Cheſter*, Mr. *James Lawton* of *Leverpool*, Mr. '*Nicholas Waterhouſe* of *Ringhay* in *Cheſhire*, Mr. '*William Pendlebury* of *Kendal* in *Weſtmoreland*; 'the Ordainers were Mr. *Riſley*, Mr. *John Crompton*, Mr. *Eaton*, Mr. *Ainſworth*, Mr. *Jones*, Mr. '*Aldred* and myſelf; Mr. *Charles Owen* began with 'Prayer and Reading; I prayed, Mr. *Jones* preached from 2 *Cor.* 12. 15. *I will very gladly ſpend and* '*be ſpent for you.* I took the Confeſſion and Vows, 'and Mr. *Riſley* concluded with a ſerious Exhortation; the Work of the Day was done to general Satisfaction, there were many other Miniſters preſent.

The ſame Year, in the Month of *Auguſt*, he was concerned in another good Service of the ſame kind, the Account of which I give you from himſelf; '*Auguſt* 17, 1702, I went in the Evening, 'Mr. *Bradley* being with me, to *Wrexham*, and 'met Mr. *James Owen*, &c. there, for the Ordaining of Mr. *John Evans* and Mr. *Edward Kenrick*;

'we ſpent ſome Time in the Evening in exa-
'mining Mr. *Evans*, whom God has endow'd
'with excellent Parts; the 18th was a Day of
'Faſting and Prayer, in a numerous Congregation;
'Mr. *Charles Owen*, Mr. *Jenkin Thomas* and Mr.
'*Benyon* pray'd, Mr. *J. Owen* pray'd and preach'd,
'then Mr. *Evans* and Mr. *Kenrick* made their
'Confeſſions and Vows with much Seriouſneſs,
'and were ſolemnly ſet apart; I cloſed with the
'Exhortation, and hope we had the Preſence of
'God with us: I returned to *Cheſter* that Night,
'and tho' I had a Fall from my Horſe, was pre-
'ſerved from Hurt, praiſed be God.

After this good Service done, the Fruits where-of the Church of God is now reaping, and is expecting ſtill to reap in a more full Harveſt; I do not find him engaged in any other Ordination for ſome Years, *i. e.* not till 1706, and then he has left it upon Record, that on the 6th of *Auguſt*, he was preſent at an Ordination-Faſt at *Knutsford*:
'We ordained Mr. *Leoline Edwards* of *Tinſel*, Mr.
'*Thomas Perrot* of *New-Market* in *Flintſhire*, and Mr.
'*Silas Sidebothom* of *Wheelock*; the Theſes were ta-
'ken the Evening before; Mr. *Angier* prayed, Mr.
'*Lawrence* preached from 2 *Tim.* 2. 2. *The Things*
'*that thou haſt heard of me among many Witneſſes,*
'*the ſame commit thou to faithful Men, who ſhall be*
'*able to teach others alſo.* I took their Confeſſions
'of Faith and Ordination-Vows, and gave the
'Exhortation; we were about eighteen Mini-
'ſters; we had a comfortable Day, and I hope
'many were edified.

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The next Year, 1707, *May* 7, there was another Ordination at *Knutsford*, the Candidates were Mr. *Twemlow* and Mr. *Garſide*, Son to that good, aged, humble Miniſter that lived and died near *Macclesfield* ſeveral Years ago, greatly eſteemed by all that knew him, and eſpecially by the good People at *Cheſter*, to whom he uſed to preach very privately in the Times of Perſecution, a Perſon of uncommon Learning and Judgment, and Gifts in Preaching and Prayer, and of great Simplicity and godly Sincerity, affecting Plainneſs in his Garb and Way of Living, beneath what his Friends thought was due to his Station as a Miniſter, but he was contented and beſt pleaſed with it; it was a great Satisfaction to thoſe of his Friends that were yet alive, to ſee his Son ſo well qualified for the Miniſtry and ſolemnly engaged in it; the Ordainers were Mr. *Angier*, Mr. *Lawrence*, Mr. *Henry*, Dr. *Holland* and Mr. *Low*; on the Work of that Day Mr. *Henry* writes, 'We were ſeriouſly put in mind of 'our own Ordination-Vows. O that the Obli-'gations of them may always abide upon me.

By theſe Inſtances it is very evident that tho' Mr. *Henry* was not forward to engage in the Buſineſs of Ordination, and very careful to lay Hands ſuddenly on no Man, yet his Judgment and Practice were entirely for a Regular, Miniſterial Ordination, and he found that ſome Miniſters, who in compliance with the Sentiments of the People, had diſpens'd with that Solemnity, were not very eaſy in their own Minds about it afterwards; and he does very particularly obſerve, that after Mr. *E. Birch* had

had been Paſtor near twenty Years, without Miniſterial Ordination, yet when invited to another Congregation of the ſame Perſwaſion, he procured three or four Miniſters privately to ordain him with Impoſition of Hands; and Mr. *Henry* was deſired by that Congregation which he left, to join with the reverend and worthy Mr. *Timothy Jolly* to ordain Mr. *Hugh Worthington*, which was done on the 2d of *September*, 1707, at *Dean-Row*, on which he thus expreſſes himſelf, 'I am 'going by Appointment to *Winſlow*, willing to 'become all Things to all Men. I preached from '2 *Cor.* 5. 18. *Hath given to us the Miniſtry of Re-'conciliation*; Mr. *Angier* prayed over him, Mr. '*Jolly* gave the Exhortation from *Matt.* 28. 20. '*Lo I am with you alway, even to the end of the* 'World; he ſpoke many Things very affecting; 'we lay at *Winſlow*, and were much refreſhed 'with mutual Love, which is as the holy anoint-'ing Oil; the Honourable Mr. *Cecil Booth* was with 'us in the Evening; Mr. *Jolly* is of a very lo-'ving, healing Spirit.

The ſame Year God thruſt yet more Labourers into his Harveſt, on the 21ſt of *October* there was an Ordination-Faſt at *Nantwich*, the Evening was ſpent in examining the Candidates at Mr. *Lawrence*'s Houſe, they were Mr. *Leſſingham* of *Graniam*, who brought very good Teſtimonials, Mr. *William Brian* of *Newcaſtle*, Mr. *John King* of *Stone*, and Mr. *John Kenrick* of *Wrexham*; Mr. *Lawrence* began, Mr. *Irlam* prayed, Dr. *Holland* preached from *Acts* 26. 17, 18. Mr. *Henry* took their Confeſſions and Vows, and has left this Memorial

morial of it: 'We were in all about twenty Mini-'ſters; the Candidates diſcovered much Seriouſ-'neſs, we hope they are all likely to ſerve our 'great Maſter; we were much refreſh'd, and 'there were none to make us afraid.

I find not any other Ordination that Mr. *Henry* was concerned in, till the 7th of *May*, 1712, and that was of Mr. *Daniel Maddox*, a Relation of his, who it ſeems had been a Preacher ſome Years, and was now ordained privately at Mr. *Hutton*'s Houſe in *Cheſter*, by Mr. *Henry*, Mr. *Murray*, Mr. *Baſnet* and Mr. *Baynon*; Mr. *Henry* preached from *Amos* 2. 11. *I raiſed up your Sons for Prophets, and your young Men for Nazarites*; this was the ſame Month in which he left *Cheſter* and came to *London*.

After he came to *London*, the firſt Call that I find he had to Work of this Nature, was from St. *Albans*; the Diſſenting Congregation there, after the Death of their aged, learned, excellent Miniſter, Mr. *Jonathan Grew*, who had faithfully ſerved them in their ſpiritual Concerns for many Years, choſe Mr. *Samuel Clark*, great Grandſon Mr. *Samuel Clark* of *Bennet Fink*; and on the 16th of *September*, 1712, ſeveral Miniſters from *London* met the Miniſters of that Country, and in a very large Aſſembly he was ſolemnly ſet apart to the ſacred Miniſtry; Dr. *Williams* preſided, Mr. *Smith* preached, and Mr. *Henry* gave the Exhortation, with great Judgment, Life and Affection; the Congregation ſeemed to be very attentive and ſe-rious.

He was alſo concerned in the Ordination of Mr. *Atkinſon* at the Meeting-Houſe in *Silver-ſtreet*,

and preached from *Iſaiah* 6. 8. *Whom ſhall I ſend, and who will go for us? Then ſaid I, here am I, ſend me.* Mr. *Smith* gave the Exhortation, this was *Jan.* 7, 1713. Both are made publick.

The laſt Ordination in which he bore a Part, was that of Mr. *Wood*, who ſucceeds Mr. *Burgeſs*; there Mr. *Henry* gave the Exhortation, going through the various Characters given in Scripture to Miniſters, as *Stewards*, *Builders*, *Husbandmen*; and ſhewing very particularly their Duty under every Character.

I have been the more large and particular in the Account of this Part of his Work, out of a ſincere Reſpect to all thoſe my Brethren, in whoſe Ordination Mr. *Henry* was concerned; I am aſſured they take it as an Honour to them, and I heartily pray, that a double Portion of that excellent Spirit that reſted upon him, may deſcend to them, that the Remembrance of his Zeal and Diligence may quicken them to be Followers of him, as he was a Follower of Chriſt Jeſus.

While Mr. *Henry* continued in the Country, he uſed to take a yearly Circuit to *Nantwich*, and ſo to *Newcaſtle* and *Stone*, and ſometimes to *Stafford* and to *Draiton*, preaching where-ever he came, and oftentimes every Day in the Week; ſome Years before he left *Cheſter*, he took another yearly Journey into *Lancaſhire*, and preached at *Manchester*, *Bolton*, *Chowbent*, *Hindley* and *Warrington*, and all this in a Weeks time, for he choſe rather to be at any Expence of Labour, than not to be with his own People on the Lord's-day.

His Miniſtry could be no where more valued, than it was in *Lancaſhire*, he contracted a very intimate Acquaintance with Mr. *James Woods* of *Atherton*, and with Mr. *Mort*'s Family, a Family well known in that Country for their conſtant Regard to Religion, and great Reſpect to the faithful Miniſters of Chriſt, both in the preſent and laſt Generation. Mr. *Robert Mort* of *Warton-Hall*, Father to him who is at preſent the Head of the Family, was a Gentleman that feared God above many; he was one of the greateſt Examples of Humility, Charity and Primitive Chriſtianity that our Age has known; he was loved and honoured by all, of what Perſwaſion ſoever; the moſt Profane and Looſe of all his Neighbours, were hardly ever known to ſpeak Evil of him; he greatly honoured God and Religion, and his Poſterity are bleſſed. I hope I ſhall be excuſed for offering this Mite to the Memory of ſo good a Chriſtian, who was my Father's Relation, and kind like a Father to his Widow and her Children.

The laſt Inſtance I ſhall give of Mr. *Henry*'s more general and occaſional Labours, is that of his preaching Funeral-Sermons for Miniſters, and others in the Country round about; in this melancholy Work he was often employed, and he would manage it with the greateſt Tenderneſs and Affection, for he was a true Lover of his Brethren while they lived, and a hearty Mourner for them when they died; his Diary is full of Memoirs of this Nature, and I ſhall collect ſome Paſſages out of it, by which his Love and Honour for his Brethren will ſufficiently appear,

and

and not only of thoſe at whoſe Funeral-Sermons he was called to preach, but of many others, whoſe Death he lamented, and whoſe Memory he greatly honoured.

I the rather chuſe to take this Liberty, becauſe in the excellent Account he has given us of his Father's Life, he thought fit to take Notice of thoſe that were his particular Friends, and to give them a juſt and honourable Character, as knowing very well that a Man's Friends have ſo large a Room in his Affections and Cares, and that no Account of his Life can be tollerably perfect, in which they are left out.

In the Year 1695, I find him ſeveral times in his Diary, taking Notice of the Illneſs of a young Candidate for the Miniſtry, Mr. *Becket*, Chaplain to that great Patroneſs of Religion, and of Nonconformity, the Lady *Sarah*, Daughter to the Right Honourable the Earl of *Cheſterfield*, and Widow of Sir *Richard Hoghton* of *Hoghton Tower* in *Lancaſhire*, Mother to that very worthy Gentleman, Sir *Charles Hoghton*; it ſeems Mr. *Becket* had for ſome time been under a very ill Habit of Body, which at length iſſued in a Conſumption, Mr. *Henry* often viſited him, he appears to have been a very ſerious Perſon, and on the 15th of *March* he finiſhed well, told Mr. *Henry* he was willing to die, and though it was exceeding difficult for him to ſpeak, yet he called with ſome Earneſtneſs to all about him, and bid them prepare to follow him to the glorious Manſions above; his laſt Words were, *Come Lord Jeſus, I am now going*; he was but twenty five Years of Age,

Age, he was buried at *Wrensbury*, the Minister of the Place preaching his Funeral-Sermon, from 2 *Cor.* 5. 1. *We know that if our earthly House of this Tabernacle were dissolved, we have a Building of God, a House not made with Hands, eternal in the Heavens.*

The very next Month he received the afflicting News of the Death of Mr. *John Wilson* at *Warwick*, of whom mention has been already made in these Papers; he was very dear to Mr. *Henry*, and highly valued by him, as indeed he was by all that knew him; on the first News of his Death Mr. *Henry* writes thus, '*April* 12, 1695. This Day 'I hear that my dear Brother *Wilson* finished his 'Course on *Monday* last, a great Loss, and I should 'say irreparable, did I not know that God has 'the residue of the Spirit;' and the Day after, 'This Day I had a Letter from Mr. *T.* of the 'Death of dear Mr. *Wilson* last *Monday* about 'Noon, who lay for some time before he died 'in Raptures of Joy; and on *May* 15, I have 'been with Mrs. *King*, now returned from *War*-'*wick*, who tells me many very afflicting Things 'concerning her dear Son Mr. *J. Wilson*, that a little 'before he died he said, *He could now, thro' Grace,* '*stand upon the Brink of one World and look into an*-'*other without any Amazement*; *that he had indeed* '*had some Struggles in his Soul, but he had endeavoured* '*to deal roundly with himself in renewing his Repen*-'*tance, and now he had Boldness to enter into the holiest* '*through the Blood of Jesus.*

In the same Year, *May* 27, Mr. *Henry* laments the Death of Mr. *James Newcome*, Grandson to the excellent Mr. *Henry Newcome* of *Manchester*; this young

young Man, by the Death of his Father, was caſt upon the Care of his good Grandfather, and brought up by him from his Infancy; he was a Youth of excellent Parts, very ſerious, modeſt, and of a moſt ſweet Diſpoſition; all his Friends rejoiced to obſerve ſo much in him of his Grandfather's Temper, Gifts and Graces; he was bred up for the Miniſtry, under the Care of good Mr. *Timothy Jolly* of *Sheffield*, and was taken away when juſt entring upon the Work, every one expected great Things from him; his Death was univerſally lamented, and ſome obſerved that it made but too deep an Impreſſion upon Mr. *Newcome*'s Spirit, who they feared went mourning for him to his Grave.

This Year, Mr. *Henry* obſerves, lodged ſeveral aged Miniſters in the Grave; he takes particular Notice of the Death of Mr. *Henry Pendlebury* of *Rochdale* in *Lancaſhire*, a Man of great Learning and ſtrict Godlineſs, and every miniſterial Qualification; of him you have an Account from Dr. *Calamy*, and I may be excuſed if I cannot paſs him by without ſome Token of Eſteem, who lodged in my Father's Houſe during the Execution of the five Mile Act, and kindly received me into his Houſe ſeveral Years after. The ſame Week Mr. *Pendlebury* died, which was about the middle of *June*, that Country loſt another Aged, Learned and Judicious Miniſter, Mr. *Roger Baldwin* of *Eccles*, the Place of my Fathers Sepulchres; the removal of two ſuch Men in ſo ſhort a time was very affecting to Mr. *Henry*, who obſerves, that Breach upon Breach produces Sorrow upon Sorrow, and prays the

 Lord

Lord that has the reſidue of the Spirit make it up to us.

The ſame Month you have him mournfully attending the Death of good Mr. *Taylor* of *Wem*, of whom he has given this Character in his Father's Life, 'That he was a Man of a very tender 'Spirit, humble and low in his own Eyes, but of 'approved Integrity, and finiſhed well. Mr. *Henry* Senior preached his Funeral Sermon, 2 *Cor.* 4. 7. *We have this Treaſure in Earthen Veſſels*; On which his Son added in his own Diary, 'O that 'I could learn to be more ſenſible of my own 'Frailty and Mortality.

Before that Year was finiſhed, *Lancaſhire* loſt one of the greateſt Bleſſings that ever the Providence of God favoured it with in the laſt Age; when I ſay this, every body will conclude I mean that Reverend, Holy, and moſt Evangelical Miniſter, Mr. *Henry Newcome*, who died *Sept.* 17. he did not live quite half a Year after the Death of his beloved Grandſon. Mr. *Henry* expreſſes himſelf on this occaſion with an uncommon Concern, as a very great Loſs to the Church of God; and puts up an earneſt Prayer for his dear Friend and Brother Mr. *Chorlton*, who was Fellow-Labourer with Mr. *Newcome*, that the Mantle of *Elijah* might reſt upon *Eliſha*.

The next Year began with new Trials and Loſſes of the ſame Nature; on the 11th of *January* 1696. Mr. *Henry* has inſerted in his Diary, 'This Day I hear the melancholy Tidings of 'the Death of my Dear and Worthy Friend Mr. '*Tho. Kynaſton* of *Knutsford*, younger than I, but

'fitter for Heaven; he died Yeſterday, God do 'me good by this Providence, that I alſo may 'watch as one that muſt give an Account. By this ſhort Memorandum, it is very evident how great an Eſteem he had for Mr. *Kynaſton*, and it was not without good ground; Mr. *Kynaſton* was Son to a very good and faithful Miniſter, who though he could never thoroughly conform to the Church of *England*, yet was ſatisfied to read ſome of the Prayers; and by the Favour of Mr. *Chetwood* of *Whitley* (Father to Sir *John Chetwood*) exerciſed his Miniſtry at *Whitley-Chappel* without Diſturbance. He was an acceptable and uſeful Preacher, his Miniſtry was much frequented, and attended with very good Succeſs; he died in the midſt of his Days, and left his Son very young; the Fathers Friends did not forget their Kindneſs to the Dead or to the Living; Mrs. *Venables* of *Wincham*, Mr. *Greg* of *Cheſter*, Mr. *Bent* of *Warrington*, and ſome others, were very helpful to the Widow with their Advice and Aſſiſtance, by which means ſhe was not only enabled to give her Children a good Education, but to leave them a Competency when ſhe died. Her eldeſt Son (of whom we ſpeak) after he had gone through his courſe of School-Learning, was ſent to *Natland* near *Kendal* in *Weſtmoreland*, where by the lenity of the Government, the Reverend and Learned Mr. *Richard Frankland* held a private Academy for ſeveral Years. After ſome time ſpent there he reſided in *Mancheſter*, and under the Miniſtry of that incomparable Man Mr. *Newcome*, he greatly improved in Religion, and in Miniſterial Gifts; he

he endeavoured (not to ſay affected) to form himſelf in Praying and Preaching upon Mr. *Newcome*'s Example; and a better he could not have choſen, and God gave him a humble, meek, honeſt, loving Diſpoſition of Soul; which together with his Miniſterial Gifts, made him a very acceptable Perſon, beloved by his People, by his Brethren in the Miniſtry, and well ſpoken of by all Men; but he died young, as I take it about 30 Years old, not full of Days, but full of Faith, and of the good Fruits of his Miniſtry: A little before he died he called ſome of his Hearers together, to tell them ſolemnly, and as a dying Man, that he gave his hearty Conſent to that Goſpel Covenant, which he made the great Subject of his Miniſtry among them, and fully depended upon the Grace and Truth of it. He left a Widow with four Children, and with Child of the fifth, his eldeſt Son is entred upon the Miniſtry, and in God the Widow and Fatherleſs have found Mercy.

The next Obſervation that I find in Mr. *Henry*'s Diary of the Death of Miniſters, is on the 16th of *October* 1697. and that was concerning the Death of the Reverend Mr. *Beresford*, who I think was turned out of a Church in *Derby* by the Act of Uniformity, had lived afterwards very privately at *Sheffnal* in *Shropſhire*, and died at *Weſton*, the Seat of that Wiſe and Religious Lady, the Lady *Wilbraham*, a ſincere and generous Friend to all good Miniſters, whether Conformiſts or Nonconformiſts, without any difference.

He has taken very particular Notice in his Diary of the Death of the Reverend Mr. *Harvey*, his Fellow-Labourer in the ſame City, tho' not in the ſame Congregat on; his Remark upon it is, 'I went this Morning, (*Nov.* 28. 1699.) be-'tween ſeven and eight of Clock to ſee Mr. 'Harvey, and found him newly departed out of 'this World, his Paſſage was made eaſy, and 'there were no Bands in his Death. When I had 'pray'd with him laſt Night, I ſaid to him, I 'hope Sir you have now inward Peace and Com-'fort; he anſwered, I truſt I have, and ſaid no 'more. He was taken ill but laſt *Friday*, and 'was ſo well that he baptized Mr. *Cook*'s Child 'the laſt Lord's Day in the Meeting, after Mr. 'Aynſworth had preached. O that I might hear 'the Voice of this Rod, I am called to prepare, 'tis a Voice to me; I have been this Day bleſ-'ſing God for the Comfort we have had theſe '12 Years paſt, and that I have endeavoured to 'carry it aright towards him, and bewailing it 'wherein I have been defective: As to the di-'ſpoſal of the Congregation, I have ſolemnly, 'and with the greateſt indifference, referr'd it to 'God, reſolving to be purely paſſive and earn-'neſtly begging that it may be ſo ordered, as may 'redound moſt to the Glory of God and the Fur-'therance of the Goſpel in this Place Mr. *Hen-ry* preached on this occaſion on the Lecture Day from *Luke* 14. 21. Concerning the Account that Miniſters are to give of themſelves to God.

In the Year 1700. *June* 27. He expreſſes a very great Concern to hear of the Death of Mr. *John Owen*,

Owen, Son to that very holy, humble and laborious Miniſter Mr. *Hugh Owen* of *Merionethſhire*, a burning and ſhining Light in a dark cold and barren Country; one eminently ſelf-denying, and mortified to the things of this World; his Son *John* was grave and ſerious from his Childhood; he was a Student under Mr. *Frankland*, and after ſome Years ſpent with him as his Pupil, was choſen to be his Aſſiſtant; and whilſt he was ſo, his Example and Endeavours were of very good uſe to ſeveral young Men in the Family; he had made great Improvements in Religion and Learning before he left that Place, and entred upon the Miniſtry, with great Seriouſneſs and good Acceptance, and choſe to ſpend his Time and Strength in the ſame Place where his Father lived and died; he was, I think, the only Diſſenting Miniſter in *Merionethſhire*; ſome occaſions leading him to *Salop* he fell ſick there at Mr. *Orton*'s Houſe, and in 9 Days time died (being about 30 Years of Age) to the great Grief of all his Acquaintance, and to the unſpeakable Loſs of the Church of God. Mr. *Henry* was ſent for to his Funeral, and preached on that ſad occaſion at Mr. *Jones*'s Meeting-Houſe from *Heb.* 13. 17. *They watch for your Souls as they that muſt give an Account.* The Night before he died Mr. *James Owen*, being with him, expreſt his Hopes and Deſires that God would ſpare him in his great uſefulneſs in *Wales* where he would be ſo much miſs'd. He meekly replied, *It would be a proud Thought to think that God has need of any of us:* Great Lamentation was made for him, and not without Rea-

ſon, for there were few young Men like minded.

The next Month we find Mr. *Henry* invited to attend an aged Miniſter to his Grave, the Reverend Mr. *Evans* of *Wrexham*, a very ſerious Preacher, of good Learning and great Zeal for God; he was ſtrictly Congregational, and wiſhed all his Brethren round about him had been in that reſpect as he was: His ſecond Wife was the Widow of the Famous Mr. *Vavaſor Powel*, and tho' deſcended of an antient Family of the *Gerrards*, related to the Earl of *Macclesfield*, and of the ſide of the Royaliſts, yet when very young, from Convictions of Conſcience, was determin'd for the deſpiſed way of the Puritans, and choſe to ſuffer Reproach with them; ſhe was a zealous chearful and ſuitable Companion to them, in all their Services and Sufferings, and ſtill lives to ſee her only Son in a Station of great uſefulneſs in the Church of God. Mr. *Henry* has obſerved in his Diary, that tho' Mr. *Evans* had been for ſome time under a manifeſt decay in his Memory, and ſo render'd unſerviceable, yet a little while before he died, which was in his 72 Year, he ſpoke with more Apprehenſion than uſual, rejoycing in the Lord Jeſus Chriſt, as his only Rock; and when it was ſaid to him that he was going to his Father's Houſe, he chearfully anſwered, *It will not be well with me till I am there.* Some preſent deſired him to leave ſome good Counſel with them; to whom he replyed, *Go to God by Prayer.* The Funeral Sermon was preached by Mr. *D. Jones* from *Acts* 21. 14. *The Will of the Lord be done.*

done. The very ſame Miniſters that had that Day three Weeks laid young Mr. *John Owen* in the Grave, now attended the Funeral of good aged Mr. *Evans.*

In the 10th of *October*, 1702. Mr. *Henry* very much laments the Death of Mr. *Nath. Scoles* of *Macclesfield*, of whom he ſays, 'I hear that my 'Worthy Friend and Dear Brother, Mr. *Scoles*, 'died laſt *Friday*; he was almoſt three Years 'younger than I, a very ingenious Man, a florid 'Preacher, and very ſerious and affectionate in all 'his Performances; he met with Affliction in 'his Marriage, which occaſioned ſome uneven-'neſſes in his Temper, but he was a Man of true 'Piety and Integrity; he died of a Palſy, in 'Complication with other Diſtempers; his Af-'flictions had broken his Spirits very much, the 'Lord prepare me to go after. His Father was a 'Learned Godly Miniſter in *Mancheſter.*

In 1703. *April* 16. He records the Death of the Eminently Holy Miniſter Mr. *Thomas Jolly*, near *Clitherow* in *Lancaſhire*, an aged Witneſs, and obſerves, that a little before he departed, tho' he was ſpeechleſs, he diſcovered great Signs of Satiſfaction and Joy; the Righteous has not only Hope but Joy in his Death.

The ſame Year in the Month of *Auguſt*, he has inſerted a Memorial of the Death of another Worthy Miniſter in *Lancaſhire*, Mr. *John Crompton* of *Cockey-Chappel*, of whom he truly ſays, *He was a Man of great Worth and great Humility.* And indeed, it were eaſie to enlarge upon the Characters of Mr. *Thomas Jolly* and Mr. *John*

Crompton. Men of the first Rank, both for Ministerial Gifts and Graces, stedfast to their Principles in trying Times, and an Ornament to their Holy Profession. But I forbear, their Praise is in all the Churches of that Country.

I meet with nothing more of this Nature in his Diary till *May* 21. 1705. and then he expresses a more than ordinary Concern at the Account he had that Day received of the Death of Mr. *John Chorlton* of *Manchester*; his Words are, 'I received 'this Morning the sad Tidings of my Dear and 'Worthy Brother Mr. *Chorlton*, who after about 'a Fortnights Illness of a *Diabetes*, died on *Wed-* 'nesday last the 16th Instant. he was Eminent 'for solid Judgment, great Thought, an extra- 'ordinary quickness and readiness of Expression, 'a Casuist one of a Thousand, a wonderful 'clear Head, and one that did *Dominari in Con-* 'cionibus, and of great Sincerity and serious Piety, 'has been very useful in Educating Youth; he 'was in the 40th Year of his Age, survived his 'Wife about half a Year, my beloved Friend and 'Correspondent about 16 Years. *Oh Lord God wilt* 'thou make a full End! His Funeral Sermon was Preached and Published by Mr. *James Coningham* his Friend and Fellow-Labourer, and he has given him his just Character. Mr. *Chorlton* and Mr. *Scoles* were born in the same Town, were bred up together from their Childhood, were educated together both in the Languages and Sciences, were very intirely knit together in Affection, and have been justly accounted two of the most considerable Men for good Sense and Learning that the

Town

Town of *Manchester*, or the Parts adjacent, have produced.

In the same Year he has observed, that within the compass of three Months died eight Non-conforming Ministers, middle aged as he supposed, between 30 and 60. *viz.* Mr. *Kentish* of *Bristol*, Mr. *Traverse* of *Dublin*, Mr. *Chorlton* of *Manchester*, Mr. *Anderton* of *Newcastle*, Mr. *Milling* of *Dublin*, formerly Minister of the *English* Church at *Leyden*, Mr. *Peters* of *Leeds*, Mr. *Hickman* of *Birmingham*, and Mr. *Nevet* of *Bridgnorth*; on which he adds, *Help Lord, for the Godly Man ceaseth, for the Faithful fail from among the Children of Men.*

The beginning of the Year 1706. *January* 4. he mentions the Death of Mr. *Robert Holland*, Minister at *Bostock* in *Cheshire*, of whom he says, 'This good Friend of mine, after 9 or 10 Weeks 'of Illness, finished his Course the last Lord's-'day, and was buried in his own Meeting-place 'on *Wednesday*; he was an honest plain Man, happily familiar in speaking to ordinary People, aged between 50 and 60, as I suppose; educated 'to a Trade, but strongly inclined to the Ministry, had a good acquaintance with the *Hebrew* Tongue 'and was very useful

The same Year, *March* 20. died Mr. *Latham*, Minister in *Wem*, of whom Mr. *Henry* gives this Account: 'He had been long under Weakness, 'and yet kept from his Work but two Lord's-days; 'on *Tuesday* he baptized a Child in his Chamber 'sitting on his Couch, prayed thrice, and opened 'the Covenant with much Affection and Enlarge-

'ment;

'ment; after that ſaid little, but look'd with a 'chearful Countenance, was very ill when put to 'Bed, and would get up again ſoon after Midnight, 'laid him down on his Couch with theſe Words, '*Now I have almoſt finiſhed my Courſe*, and ſo died, 'aged 53. He was a very knowing prudent Man, 'a judicious and affectionate Preacher; he was 'always afflicted with a great Hoarſeneſs, which 'was the effect of the Small-Pox in his Youth, 'which made Speaking difficult to himſelf, and 'not ſo pleaſing to thoſe that was not us'd to him, 'but yet he went on with his Work, and was in 'Labours abundant: I firſt knew him at *Mickle-'dale*, where he did good, but had little Encou-'ragement; he had been about 10 Years at *Wem*, 'a ſtrict Diſſenter, well beloved, a uſeful Man to 'many in their ſecular Affairs: He left a Widow 'and ſix Children, the eldeſt about twenty, en-'tring upon the Miniſtry, the youngeſt about 'four Years old. We were eight Miniſters to at-'tend his Remains to the Grave. *The Lord prepare 'me for my Change.* I preached at the Meeting-'Houſe from *Acts* 20. 24. *That I might finiſh my 'Courſe with Joy*, &c.

The next Month was a Month of Sorrow to Mr. *Henry*, and many more, in the loſs of that great and good Man Mr. *James Owen* of *Salop*; he was ſeized with a Fit of the Stone two Days after Mr. *Latham*'s Funeral. On the third of *April* Mr. *Henry* had an Account that he was very ill, a total Suppreſſion of Urine for above a Week; on the 6th Day he heard again that the Caſe was very dangerous; on the 8th Mr. *Henry* ſet out for

Salop,

Salop, to ſee how it was with him, between Hope and Fear; but when he came to *Whixal* the News of his Death met him; he haſtned forward to the Houſe of Mourning, and found that he had finiſhed his Courſe with Joy a little after Midnight; he died very chearfully, was in Heaven before he left the Earth; he had not extream Pain, nor was very much ſwell'd, but by no means uſed could the Obſtruction be removed: He received the Sentence of Death in himſelf with great chearfulneſs, and expreſſed his intire Satisfaction in his Nonconformity; and one Reaſon was, that he had ſeen moſt of the Life and Power of Godlineſs among the Diſſenters; he was much lamented by all ſorts. Mr. *Henry* preached his Funeral Sermon on the 11th, from *Acts* 20. 37. *And they all wept ſore.* He adds in his Diary, 'Great Lamentation was made for him, and 'Honour done him at his Death: The Lord pre-'pare me to go after, and preſerve on my Mind 'the Impreſſions of this Providence A very juſt and particular Account of his Life and Death has been publiſhed by his own Brother, which is worth every one's Peruſal.

The ſame Year in the Month of *July*, Mr. *Henry* was called again to this melancholy Work by the Death of Mr. *Nath. Long* of *Wrexham*, Son to the Reverend aged Dr. *Long* of *Newcaſtle*; the News came to Mr. *Henry* when he was diverting himſelf with the Company of his good Friends at *Boreatton*, on which he writes, *This is an Admonition to me to be a better Husband of my Time.* On the 17th he went to the Funeral of Mr. *Long*,

of

of whom he ſays, 'He had been about three Months 'declining of a Conſumption, he walked out but 'the Day before he died: he was about thirty 'Years of Age, a ſerious good young Man, and 'likely to have been very uſeful there; 'tis great-'ly to be lamented, that ſuch as he are ſo 'ſoon removed. I preached on that Occaſion 'from 2 *Cor.* 4. 12. *So then Death works in us, but 'Life in you*, the Lord follow it with his Bleſſing: 'I attempted to return that Night to *Cheſter*, but 'the Waters were ſo out at *Marford* that I could 'not get over; it is the greateſt Flood that has 'been known, and much damage done to the 'Hay and Corn, which God can take away in 'the Seaſon thereof.

The Year 1708. deprived the Town of *Salop* of two of their faithful Miniſters in two Months time, Mr. *Samuel Benyon*, and the Reverend and moſt Learned Mr. *Francis Tallents*; and by their Death Mr. *Henry* loſt two of the moſt intimate and highly eſteemed Friends that he had in the World; you may take the Account in his own Words.

'*March* 6. In the Afternoon I heard the ſad Ti-'dings of the Death of dear Dr. *Benyon*; he began 'to be not well on Lord's day was a ſe'night, but 'made light of it, thought it an intermitting Fe-'ver, preached on *Tueſday*, walked out on *Wed-'neſday*, but went worſe and worſe. Mr. *Tallents* 'knew not of his Illneſs till *Saturday*; on *Monday* 'it appeared to be a malignant Fever; he had 'the Advice of Dr. *Hollins* and Dr. *Boſtock*; on 'Tueſday he grew delirious, and died on *Thurſday*

Even-

'Evening; a ſad Stroke, *Oh that I may hear the 'Voice of the Lord's Controverſie.*

'On the 8th I went to *Salop*, and in the After-'noon attended the ſorrowful Funeral; it is a 'Houſe of Mourning indeed, great Mourning; 'he was univerſally beloved and ſpoken well of, 'he had not finiſhed his 35th Year; after the 'precious Remains were depoſited, I endeavoured 'in much Weakneſs to improve the Providence 'from 1 *Pet.* 1. 24, 25. *For all Fleſh is as Graſs, 'and the Glory of Man as the Flower of the Field, 'the Graſs withereth and the Flower thereof falleth 'away, but the Word of the Lord endureth for ever; 'and this is the Word which by the Goſpel is preached 'unto you.* Good Mr. *Tallents* is in a good meaſure 'of Health in his 89th Year.

But the next Month he alſo went to his long home, ſo Mr. *Henry* has left in his Diary, *April* 13. 'Tidings are brought me this Morning that good 'Mr. *Tallents* finiſhed his Courſe with Joy laſt 'Lord's-day Evening near Midnight; he had that 'Day taken ſome Food, he ſaid to thoſe about 'him he had much Comfort in his Soul; he died 'without Sigh or Groan, he was born *November* '16*19*, very much a Gentleman, a Scholar, and a 'Chriſtian, a great Admirer of Chriſt and Free 'Grace, a Man of eminent Prudence and Heaven-'ly Mindedneſs

I know not whether it be proper for me to re-late, and I find it almoſt impoſſible for me to conceal, That in Mr. *Henry*'s Diary on the 20th of *January*, this ſame Year, he takes Notice of a Dream he had about Mr. *Tallents*, in theſe Words,

Words, *Hâc nocte ſomniavi me Epiſtolam accepiſſe a Domino* Tallents *dat.* Martii *primo in quâ narravit ſe jam ſtatim migraturum ad Dominum* Brian, *quod in ſomnio intellexi de ædibus Dominis* Brian *in* Salopiâ, *non cogitans quod Dominus* Brian *mortuus eſſet, ſed expergefactus de morte Amici mei timere cæpi.*

The Day that Mr. *Henry* heard of Mr. *Tallent*'s Death, he was at *Whitchurch* engaged in the Ordination of Mr. *Baynon*, which I mention now, becauſe I omitted it in the proper place. Mr. *Tallents* had given him the Theſis, which was, *Juſtitia quâ coram Deo ſubſiſtimus eſt Juſtitia Chriſti Mediatoris:* The Ordainers were Mr. *Doughty*, Mr. *David Jones*, Mr. *Doughty* and Mr. *Henry*. Mr. *Jones* preached from 2 *Tim.* 2. 15. *Study to ſhew thy ſelf approved to God a Workman, that needeth not to be aſhamed, rightly dividing the Word of Truth.*

On the 14th Mr. *Henry*, with his Friend Mr. T. from *London*, who came the Evening before to *Whitchurch*, went to *Boreatton*, and the next Day to *Salop*, to the Funeral of Mr. *Tallents*; he was buried in St. *Mary*'s Church, in the Grave where 50 Years before his firſt Wife was buried. Mr. *Dawes* would not preſume to read over him, * *in ſure and certain hope*, but only *in hope*. Mr. *Henry* preached at the Meeting from the Text which he appointed, *Looking for the Mercy of our Lord Jeſus Chriſt unto Eternal Life*; he directed that the Motto upon his Funeral Rings ſhould be, *There is a Life after this.*

The

* *See the Printed Funeral Sermons for* Dr. Benyon *and Mr.* Tallents.

The next Year the Diſſenting Congregation in *Knutsford* were deprived of their faithful and beloved Miniſter Mr. *Samuel Low*; what Thoughts of Heart this cauſed in Mr. *Henry*, himſelf will beſt tell you.

'*April* 19. 1709. I hear of the Death of my 'dear Friend and Brother, Mr. *Samuel Low*, this 'Morning about 10 a Clock of a Fever, the ninth 'Day; it is a great Breach upon us, he was in 'the midſt of his Days, ſeemed to be very healthful, a good Scholar, and an excellent Preacher, 'of eminent Humility, Modeſty and Meekneſs. 'On the twenty firſt I went early to *Knutsford* 'to Mr. *Low*'s Funeral, a faithful Miniſter, aged 'about 39, of whom the World was not worthy; 'he had been about 13 Years at *Knutsford*, I find 'him univerſally lamented; he greatly recommended himſelf by a diſpaſſionate Temper of 'Mind, he was buried in the Meeting place; 'I preached on the ſad occaſion from *John* 12. 25. '*Yet a little while and the Light is with you, walk* '*while ye have the Light.* In the Evening we diſcourſed about a Succeſſor; great Breaches made 'upon that Congregation this laſt Year; this is 'the third Funeral out of the ſame Houſe in leſs 'than a Year, old Mr. *Iſaac Antrobus*, his eldeſt 'Son, and now Mr. *Low* his Son-in-Law; the 'Lord fit us for ſudden Changes.

The next Funeral at which I find him, was that of Mr. *Jenkin Evans* of *Oſweſtre*; the value that Mr. *Henry* had for him, his own Diary will beſt diſcover: 'On the 27th of *Auguſt*, 1709. I 'went to *Oſweſtre* to viſit Mr. *Jenkin Evans*, who

'is very weak, his Illneſs began with vomiting 'Blood, he is an excellent Man and can ill be 'ſpared, *Lord do not make a full end*

On the 10th of *Auguſt* following, thus, 'I have 'been writing to Mr. *Jenkin Evans*, who is to 'be tapp'd for his Dropſy. On the 20*th*, I now 'hear of the Death of Mr. *Jenkin Evans*, a good 'Miniſter of Chriſt; it is a very great Loſs. On 'the 25th, I went by *Wrexham* to *Oſweſtre*, to 'preach a Funeral Sermon for Mr. *Evans*, on the 'Text he deſired, 2 *Tim.* 1. 12. *I know whom I 'have believed, and I am perſwaded that he is able to 'keep that which I have committed to him againſt 'that Day.* He was in his 35th Year, born in '*Glamorganſhire*, was much beloved in *Oſweſtre*, 'and did a great deal of good in the Country 'round about.

In the Year 1710. in the Month of *May*, I find Mr. *Henry* at St. *Hellens-Chappel* in *Lancaſhire*, lamenting the Loſs that Congregation had of their faithful Paſtor Mr. *James Naylor*, a very uſeful Perſon, aged about 46; and upon very ſhort Notice he preached to them ſuitable to that ſad Providence, from 2 *Cor.* 4. 11. *Death worketh in us.*

In the ſame Year, *Sept.* 12. He takes Notice of the Death of Mr. *Samuel Eaton* of *Mancheſter*, Miniſter to the Diſſenting Congregation at *Stand* in *Preſtwich* Pariſh; and juſtly obſerves, that in him the Church of God had loſt a Perſon of great Learning, and great Integrity. He was very much ſuperiour to moſt of his Brethren, both for Learning and Eſtate; but the moſt humble, condeſcending, affectionate Friend that I have

have ever known; he had buried not long before he died two Sons, and his good Son-in-Law, Mr. *Cheyney* of *Warrington*, he was about 54 Years of Age; his Memory is and will be precious, and I hope his Family will be bleſſed.

Mr. *Henry* had lived to ſee a great many of his Brethren laid in the ſilent Duſt, and was a true Mourner for them; but ſtill he had the Comfort of the Neighbourhood, and frequent Converſation of his dear and intimate Friend, Mr. *Samuel Lawrence* of *Nantwich*, and this was a great Support to him under the Sorrow he felt for the Death of others; but in the Year 1712, God took away that excellent Servant of his, to the great Loſs and Grief of his People, and all his Friends; the firſt News of his Illneſs Mr. *Henry* met with at *Knutsford* at the Meeting of Miniſters on the 24th of *April*; he had been a Round at *Warrington*, *Chowbent* and *Mancheſter*, and obſerves, the Journey had been very pleaſant to him till he heard this News; the next Day he returned to *Cheſter*, and there the ſad Tidings met him, That Mr. *Lawrence* died the Evening before, about ten of the Clock; *A ſad Providence* (ſays he) *Lord teach me the Meaning of it.*

On the 28th he writes, 'I went early to *Nant-*
'*wich*, attended the Remains of dear Mr. *Law-*
'*rence* to the Grave, he was my intimate Boſom-
'Friend from my Youth; he was of a ſerious
'Spirit betimes, a good Scholar, and a ſerious
'judicious Preacher; he had been at *Nantwich*
'Twenty four Years, an Inſtrument of much
'Good there, reſpected by all, and well ſpoken

'of; he died on the 9th Day of the Fever, was 'Delirious by Fits from the 5th Day; he was 'buried in the Chancel at *Nantwich*, much la-'mented. I preached from *Phil.* 2. 7. *Sorrow up-'on Sorrow.*

I ſhall take the Liberty to add, that I happened at that Time to be down in *Cheſhire*, and having ſpent the Day before, which was the Lord's-day, with thoſe of my good old Friends at *Knutsford* that were ſtill alive, I there heard of Mr. *Lawrence*'s Death, and that he was to be buried on *Monday*; my ſincere Eſteem and Affection for him, conſtrained me to attend his Funeral, and I muſt ſay, I never ſaw a more mournful one in all my Life, both at the Houſe, and in the Aſſembly; Mr. *Henry* was almoſt diſſolved in Tears, had much ado to proceed, and ſo was the whole Auditory; Mr. *Lawrence* had a good Report of all, and of Truth itſelf; he was a Man of wonderful Prudence, Integrity and good Temper; his Way of Preaching was not altogether ſo affectionate as that of ſome others, but it was very ſpiritual and ſerious, and very much fitted to move and melt the Heart of the Hearers; there was much in him that reſembled old Mr. *Henry*, both in Temper, Converſation and Preaching; all his Friends rejoice that he has left a Son behind him, engaged in the ſame ſacred Work, and walking in the ſame Spirit, and in the ſame Steps.

After his Removal to *London*, I know not that he preached the Funeral-Sermons for any Miniſters, except two, both of them his old and faithful Friends, Mr. *Stretton* and Mr. *Burgeſſe*, the one

one in *July*, 1712, the other in *January*, 1713; they were Perſons too well known in *London*, and throughout *England*, to need a Character from me; their Funeral-Sermons are printed, and a due Debt paid to their Memory.

My Deſign in being ſo particular in the Account of Mr. *Henry*'s Affection for his Brethren, both living and dying, is to recommend the ſame Temper to thoſe of us that yet ſurvive, that Brotherly Love among Diſſenting Miniſters may always continue, and yet not be confined to thoſe of our own Perſwaſion, but extend itſelf (as I am ſure his did) to all, that in every Place call on the Name of the Lord Jeſus Chriſt, both theirs and ours; and I muſt own, I could not but find ſome Pleaſure (tho' with an allay of Grief) in looking upon the Monuments of thoſe worthy Miniſters, who were intimate Friends and Acquaintance of mine own, and with whom I have ſpent many a pleaſant Hour; when I think how many of them are gone, I wonder how I come to be here ſtill! but our Times are in the Hands of God.

And now I have gone over this moſt important Part of Mr. *Henry*'s Life and Character, his Miniſterial Conduct, and unparallel'd Diligence, Fidelity and Uſefulneſs in that ſacred Work to which he had ſo ſolemnly devoted himſelf; I have chiefly inſiſted upon his abundant Labours, both ſtated and occaſional, in *Cheſter* and the adjacent Parts, and touched upon other Things but incidentally; and tho' the Account may ſeem extravagant and incredible to thoſe that were Strangers to him, yetthere are a thouſand Witneſſes in that Corner

of *England*, that can vouch for the Truth of theſe Things, and ſome will be ready to ſay, the one half has not been told: But let any one put the ſeveral Parts of this Account together, and conſider the vaſt Compaſs and Variety of Labours and Services that he was engaged in continually, and they muſt own, few Lives have been ſo filled up as his was.

CHAP. V.

The Courſe that he took, and the Means he uſed to keep up this holy Life, Vigour and Induſtry in his Miniſterial Work, viz. *His redeeming of Time, giving himſelf to Prayer, his Obſervations of God's Dealings with him, and frequent renewing his Covenant with God.*

THOSE that put together the various Parts of Mr. *Henry*'s Labours, as they have been related here, and conſider that beſides what has been mentioned, he ſpent a great deal of Time and Pains in compoſing his Expoſitions and other Writings for the Preſs, will ſurely be deſirous to know what Method he took, and what Means he uſed to maintain and keep up ſo much Life and Induſtry for ſo many Years, and to go on ſo unweariedly in his Maſter's Work.

Among

Among other Things that contributed to this his uncommon Zeal and Diligence, I ſhall mention a few which all that knew him could not but obſerve, and which the Papers he has left behind him very amply teſtify; I mean his great Value for Time, his Prayerfulneſs, Obſervation, and frequent Renewings of his Covenants with God; by theſe Means he was not only kept cloſe to his Work, but greatly encouraged and ſtrengthned in it.

He always diſcovered a mighty Senſe of the Worth of Time; from his Childhood he had a great Averſion to any thing that look'd like Time-waſting; the common and (as they are accounted) the innocent Diverſions of Youth, he deſpiſed and diſliked, and as he grew in Years he ſtill ſhewed a greater Eſteem for precious Time; next to his proper Work and Buſineſs, nothing pleaſed him ſo much as the Company and Converſation of his Friends, and he always treated them with great Affection and Chearfulneſs; and yet ſometimes, and often in his Diary, you find him complaining, that a great deal of precious Time is loſt in the Company of thoſe we love, and that our Friends are the Thieves of our Time; he often obſerves how well pleaſed he had been in the Converſation of ſuch and ſuch of his Friends and Brethren, and yet ſays, *I would not for any thing live ſuch a Life for a few Days together*; *I am always beſt when alone*; *no Place like my own Study, no Company like good Books, and eſpecially the Book of God.*

He was an early Riſer, and put a great Value upon his Morning Time; he would often be in his Study by Five of the Clock in the Morning, and ſometimes by Four, and continue there till Seven or Eight; and then after Family-Worſhip and a ſhort Refreſhment go up again till Noon, and often after Dinner, till Four of the Clock, and then go out to viſit the Sick, or his Friends on other Occaſions; and in the Evening, after he had diſmiſſed his Family, would be for a conſiderable Time in his Study: And ſuch a Courſe as this cloſely follow'd for ſome Years, could not but produce conſiderable Improvements of that Time, which he took care to fill up with Duty. I do not find in all his Papers, that any thing created a greater Uneaſineſs than to be unneceſſarily robb'd of his Studying-time, nor any thing that he more ſeverely reflects upon himſelf for, than ſuffering himſelf at any time to be unneceſſarily diverted from his delightful Studies.

And I cannot but obſerve, that the more he advanced in Years, the more careful he was to redeem Time, and he complains the more ſenſibly of the Loſs of it; tho' he was far from deſpiſing the Kindneſs of his Friends yet you may often hear him, when invited to their Houſes, and entertained plentifully, and detained with variety of Company, repeating *David*'s Wiſh, *O that I had Wings like a Dove, for then I would fly away and be at reſt.* At another time when he had been diverted by much Company and a mixed Converſation for a whole Day to little Advantage, he writes at Night with much Concern, 'I look upon this

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'as a loſt Day, Lord forgive my trifling, I would 'rather preach twice every Day in the Week, 'than ſpend another Day ſo unprofitably.' I could add much more to this Purpoſe, but I think it is not needful; had not Mr. *Henry* been an extraordinary Husband of his Time, it would have been impoſſible for him to have done ſo much Work in it.

Another thing to which we may impute his great Labours. was his Prayerfulneſs; he had both the Gifts and the Grace of Prayer, in a very uncommon Meaſure, and this Duty was the Delight of his Soul; his early Acquaintance with God, and that clear Conſcience that he had always endeavoured to keep, made the Duty of Prayer eaſy; and as it were natural to him, he not only abounded in Supplications for his Family and Friends, but had recourſe to God with great Freedom about all his Concerns; no Journey undertaken without a particular Addreſs to God about it; no Subject or Courſe of Sermons entred upon, but God was ſought to for Counſel, Aſſiſtance and Succeſs; no Book ſent to the Preſs, how ſmall ſoever, but firſt recommended to God in Prayer: Thus he daily converſed with God, as a Child with his Father, and God gave him very remarkable Returns of Prayer, which he has left upon Record with great Humility and Thankfulneſs; Prayer made all his Work pleaſant, he went out in the Strength of the Lord, and therefore he was not diſcouraged at the Variety and Multitude of Labours in which he was engaged, and the Anſwers of Prayer made his Work eaſy,

ſor God often eminently anſwered him in the Day when he called upon him, and ſtrengthned him with Strength in his Soul; by thus waiting on God, he renewed his Strength, he mounted up with Wings as Eagles; he often prayed that he might get upward, upward towards God, and forward, forward towards Heaven, and would be ſo earneſt in thoſe Requeſts, that one would think his Soul was indeed juſt upon the Wing, taking its Flight to Heaven.

To this Duty of Prayer, in which he ſo abounded, he added that other Duty of conſtant Obſervation, which indeed ſhould never be ſeparated from it. He was a diligent and wiſe Obſerver of the Conduct of Providence in all outward Affairs, and of the Conduct of God's Spirit in the Frame and Workings of his own Soul.

The Obſervations he has made upon God's Providential Conduct, both in publick and private Affairs, are very many and very judicious; you frequently find at the end of his Diary for the Year, a Rehearſal of the moſt remarkable Occurrences of the Year, with reſpect to the Church of God at home and abroad; he had indeed a large Soul, and a very great Concern for the Honour of God and the Intereſts of his Church in the World.

He ſeem'd in the Year 1704, to have had Expectations of ſome extraordinary Events in favour of the Reformed Churches, and at the beginning, therefore preached from theſe Words, *Iſa.* 63. 4. *The Year of my Redeemed is come*; however, in his treating upon it he was very cautious, and did

did not preſume to fix the Times and Seaſons which God only has in his Power; but it does appear, he expected more than that Year produced, for at the cloſe thereof, he has left this Remark, 'The State of the Proteſtant Churches 'abroad is very low, it is a Day of *Jacob*'s Trouble, 'a Valley full of dead Bones; we looked that 'this had been the Year of the Redeemed, and 'the Year of the Lord's Recompence for the Con-'troverſies of *Zion*; but the Harveſt is paſt, the 'Summer is ended, and we are not ſaved.'

Beſides the Concerns of the Publick, which lay near his Heart, he has taken very ſpecial notice in his Diary of any uncommon Providences, whether of Mercy or Judgment towards particular Families of his Acquaintance, with ſerious and diſcreet Reflections upon them; and we be aſſured then he could not be unmindful of the State of his own Family, and the Changes made there: A pretty large Account of theſe I have already given, and ſhall only now add, That for many Years before he died, he uſed at the end of the Year to draw up a Summary Account of God's Dealings with his own Family and near Relations, and to make ſome good Improvement of all.

In all theſe Obſervations he did not (as too many do) overlook himſelf, and forget his own Concerns; he acknowledged God in all his Ways, both as to his Body, and what State of Health he enjoyed, or what Diſtempers and Pains he had been exerciſed with, and eſpecially as to his Soul; he hardly ever mentions a Sacrament-day or a Sabbath, but he takes Notice what the Frame of his

his Soul has been; when enlarged, he is humbly thankful, when ſtraitned, he bewails himſelf and begs Mercy in a moſt earneſt manner; he was a very ſevere Cenſor of his own Performances, and how juſtly ſoever they were approved and admired by others, he frequently finds much fault with them himſelf: It is very obſervable, when he was engaged with other Miniſters in publick Service, he always ſpeaks candidly, and ſometimes very honourably of their Performances, while he greatly complains of much Dulneſs and Weakneſs in himſelf, and this not before others to beg a Compliment, but in ſecret between God and his own Soul, where we may be aſſured he ſpoke in earneſt.

It was his manner for ſeveral Years, to obſerve the Anniverſary-day of any remarkable Providence relating to himſelf and his Family; if it was afflictive, it was obſerved as a Time of Humiliation; if any ſignal Mercy, it was remembred with Praiſe, and in both it was ſpent in ſerious Prayer, that the ſanctifying Fruits might ſtill remain and encreaſe.

He ſeldom or never omits to take notice in his Diary of his Birth-day, which was, as hath been mentioned, the 18th of *October*, always keeping an Account of the Number of Years that were gone, with proper and humble Reflections upon them; the firſt of theſe, after he began his Diary, was in the Year 1691; and having obſerved that he had been Preaching that Day on *Cant.* 5. 1. *This is my Friend*; with ſome Enlargement, thro' great Mercy, he adds, 'What pity 'tis ſo ſweet

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'a Savour ſhould be to any a Savour to Death 'unto Death; and then ſubjoins, This Day I 'am 29 Years old, ſo long repreived from the 'Grave, ſo long living altogether upon God, but 'little to him; ſo many Years Mercy and ſo 'many Years Sin put upon the Score; bleſſed be 'God for Jeſus Chriſt, whoſe Blood is that and 'that only, that balanceth the Account.

The next Year the ſame Day, he ſays, 'I am 'this Day 30 Years old, and am now reflecting 'upon a Life of great Mercy and of great Pro-'vocations; in another Place, So many Years not 'lived but loſt. And again, This Morning I read 'in Courſe the 90th Pſalm, the 12th Verſe I 'thought very ſuitable for me on my Birth-day, '*So teach us to number our Days, that we may apply* '*our Hearts to true Wiſdom*, there is no ſtay, no 'halting; I no ſooner finiſh one Year, but im-'mediately enter upon another, Time tarries not; 'God fit me for my great Change.

On another of theſe Days, *Octob.* 18, 1696. 'This Day compleats the 34th Year of my Age; 'I have endeavoured this Morning to get my 'Heart affected with the Sin in which I was born, 'and with the Sins of my Life hitherto, and with 'the Mercy of my Birth, and the Mercies of my 'Life hitherto; the Lord enable me to live a Life 'of Repentance and a Life of Thankfulneſs.

On the next Year, on the ſame Day, he has this Remark, 'This Day I have finiſhed my '35th Year, through the good Hand of my 'God upon me, one half of the Age of Man, as 'if now in the *Zenith* or ἄκμη, it is high Noon 'with

'with me, but my Sun may go down at Noon; 'I was affected this Morning when alone in 'thinking, What I was born? A rational Crea-'ture, an helpleſs Creature, and a ſinful Creature; 'Where I was born? In the Church of God, 'in a Land of Light, in a Houſe of Prayer; What 'I was born for? To glorify God my Maker, 'and prepare to get to Heaven.

The Year after he expreſſes himſelf thus, 'I 'have now weather'd about 36 Years, ſo 'long have I cumbred the Ground, and yet I 'am ſpared; others, much more Uſeful, have 'never attained this Age; I admire the Patience 'of my God, and I wonder at my own Folly, 'that being upon the Brink of an aweful eter-'nal State, I am ſo little affected with it; the 'Lord teach me with a ſtrong Hand.

The next Year thus: 'I have now compleated 'the 37th Year of my Age; I deſire to be affect-'ed with the Thoughts of God's Goodneſs to 'me in my Birth; Why did the Knees prevent 'me? I bleſs God that I have no cauſe to *Curſe 'the Day wherein I was born*, but having obtained 'Help of God, I continue to this Day; I deſire 'to be thankful to God that he has not left me to 'live an idle Life, but I have reaſon to lament 'my Sins, and my ſinful Thoughts, by which I 'have loſt much Time; I have reaſon to ac-'knowledge God's Goodneſs to me, in giving me 'ſo great a degree of Bodily Health and Strength 'above many of my Brethren; I find not any 'ſenſible Decay or Prejudice by my Work, but I 'know that my Soul is continually in thy Hand,

'and

'and I am not ſure to live another Year:' And at another Time, 'So many Years of conſtant 'Mercy, I deſire that every Year that paſſeth 'over me may leave me ſo much nearer my ever-'laſting Reſt, and ſo much fitter for it.

In the Year 1701, *Octob.* 18. 'This Day, thro' 'the good Hand of my God upon me, I have 'finiſhed the 39th Year of my Pilgrimage, and 'having Help of God, I continue hitherto, know-'ing whom I have truſted, and truſting whom I 'have known; the greateſt Comfort of my Life 'has been, that God has been pleaſed to uſe me 'for his Service, and my greateſt Grief, that I 'have been ſo little ſerviceable to him; I have 'thought much this Day, what a great Variety 'of croſs Events I am liable to while in the Body, 'and how uncertain what may befal me in the 'next Year of my Life, Pain or Sickneſs, broken 'Bones, Loſs in my Eſtate, Death of dear Re-'lations, Reproach, Diviſions in the Congrega-'tion, Publick Reſtraints and Troubles, and my '40th Year may be as *Iſrael*'s was, *the laſt of So-'journing in this Wilderneſs*; the worſt of Evils 'would be Sin and Scandal, the Lord keep me 'from that and fit me for any other.

The next Year he has choſen to leave this Record on his Birth-day: '*Hodie completus eſt quadra-'giſſimus annus vitæ meæ, vitæ dixi? imo potius 'inertiæ & ſtultitiæ meæ, ſed miſericordiæ be-'nignitatis & μακροθυμίας Dei erga me, Chriſto Me-'diatori me Debitorem lubens agnoſco ob ſuſtentacula, 'adminicula & ſolamina vitæ iidemque Chriſto peni-'tus confido ut accipiam à Deo meo mire propitio

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'*remiſſionem peccatorum Gratiam* εἰς ἴυκαιρον βοήθειαν & '*conſervationem uſque ad vitam æternam.*' And at another time thus: '*Hodie elapſus eſt annus qua-*'*dragesſimus primus peregrinationis meæ in hoc eremo,* '*Dies quamplurimi effluxere inanes & mutiles, &* '*qui mihi debent eſſe pudori, Omnes vero placidi &* '*benignitate Divina pleni, & grato animo erga Deum* '*ſemper memorandi quid reſtat, neſcio pauci forſan* '*& calamatoſi, fiat voluntas Domini mei mihi vi-*'*vere eſt Chriſtus, ita ſit ſemper & in æternum &* '*mori lucrum.*

I could willingly tranſcribe all theſe yearly Memorials of his Birth-day, moſt of which are written in Latin towards the end of his Life; but I would not be tedious, and ſhall therefore content myſelf to give ſhort Hints; in that of his 42d Year ended, he takes Notice, that it is now ſo long ſince he came, polluted and wretched, into a polluted and wretched World, but bleſſes God that he was not born dead, or blind, or lame, he bleſſes God for Preſervation through ſo many Dangers, but bleſſes him a thouſand and a thouſand times, for the Hopes he has that he is born again. And in another Year, 'I breath by the Favour of 'God, I hope in his Mercy, I pant for his Glory.' At another Time, 'Thus long have I lived, and 'lived under the Divine Protection, a waſting 'Candle ſtill kept burning, but to how little 'Purpoſe? O that I may yet be fruitful, through 'the whole Courſe of my Life! I have found 'God very gracious, ready to hear Prayer; I 'have found the World exceeding vain, and al-'together unfit to be my Happineſs; my Heart I

 'have

'have found to be deceitful, and prone to Sin; 'let me therefore always have my God in the 'higheſt Eſteem, the World in the greateſt Con-'tempt, and my Heart under watch and guard.

In the Year 1711; 'I have now finiſhed my 'ſeventh Climaterick Year, in which I have firſt 'felt the Pain of the Gravel and the Stone, by 'which it is eaſy for me to diſcern that Death is 'working in my Body, and perhaps in a little 'time may do its Work; as for that, the Will 'of the Lord be done, only let Patience have its 'perfect Work. I enter now upon the Jubilee 'of my Life, my Fiftieth Year; the Term of 'Life approaches, let me grow fitter for Life 'Eternal.

In the Year 1713, on the laſt of his Birth-days that he lived to ſee, he obſerves that many of his Friends and Acquaintance had died in that Year of their Life, the 52d Year; 'but, ſays he, yet I 'live, tho' I am in the midſt of Death; may 'my Soul be prepared for the heavenly Life, and 'the Will of the Lord be done.

Thus did this good and faithful Servant number his Days, and apply himſelf unto the trueſt Wiſdom; ſuch a Regard to the ſwift Motions of Time, muſt needs contribute very much to his faithful Improvement of it, whilſt the far greateſt Part of Men ſpend their Years as a Tale that is told, forget how Time haſtes away, and neglect the Work they have to do, till their Time be irrecoverably loſt.

But Mr. *Henry*, as another Spur to Diligence in Duty, did not only make theſe ſerious Remarks upon

upon his Birth-day, in the yearly Returns of it, but he uſed alſo to take a Review of the Year paſt, at the end of *December*, and ſo to prepare himſelf the better to begin the New Year. We have many memorable Paſſages of this Nature in his Papers, and I think it worth my while and the Readers too, to inſert ſome of them.

On the 31ſt of *December*, 1691, he obſerves, 'I am come to the cloſe of another Year, but 'my Works have not been filled up, many empty 'Spaces in my Time and in my Duties, much 'amiſs, little done, little gained for my Soul, tho' 'much Mercy received, yet many Talents not 'traded with aright, 'tis the Blood of Chriſt that 'muſt ſet all ſtraight between me and my God, 'there I reſt my precious Soul.

In 1693; 'I am now come to the cloſe of ano-'ther Year, which has begun and ended with a 'Sabbath; I have received many Mercies the 'Year paſt, brought low, and helped, my dear 'Wife ſpared, I yet in the Land of the Living, 'tho' many taken away; but how little have I 'done for God? what will become of me I know 'not, but I find little Growth; if any thing hath 'at any time affected me this Year, it has been 'ſome ſweet Deſires of the Glory that is to be 'revealed; I have often thought of it, as that 'which would help me in my preſent Duty.

In the end of the Year 1696, the Year in which his Father *Warburton* and his Father *Henry* died, he writes thus: 'This Year is at an end; on the 'firſt Day of it, I preached from *Prov.* 27. 1. '*Boaſt not thyſelf of to Morrow, for thou knoweſt not*

'*what*

'*what a Day may bring forth.* My Fathers, where 'are they? And where am I? Haſting after 'them; I have loſt much Time this Year, but 'if through Grace I have got any Good, it is 'a greater Indifferency to the Things of this 'World, the Lord encreaſe it.

At another time thus: 'I now cloſe the Year, 'complaining not of God but of myſelf, and of 'my own wretched Heart; and this aggravates 'the Complaint, that 'tis the ſame I have made 'formerly, and yet I do not find the Matter 'much mended; my Recourſe is to the Blood of 'Chriſt, which cleanſeth from all Sin, and to the 'New Covenant, which is all my Salvation and 'all my Deſire.

The Year 1699 was cloſed by him with more than uſual Solemnity; it was a Year in which God had taken away many of his Friends, and ſome of his very near Relations; and at the End thereof, he ſet himſelf to afflict his Soul before the Lord for all his ſinful Failures, and is very ſevere with himſelf in confeſſion of Sin, and then proceeded to earneſt Prayer to God for Mercy in ſeveral Particulars. Take his own Words.

'1. For Mercy and Grace for my own Soul, 'that while I preach to others, I myſelf may not 'be a Caſt-away, that my Corruptions may be 'mortified, the Intereſt of Chriſt preſerved and 'advanced in my Soul, I would wreſtle with 'God for his Spirit to cleanſe and ſanctify 'me.

'2. For Strength and Succeſs in my Miniſterial 'Work, Direction in the Choice of Subjects, and

'the Guidance and Aſſiſtance of the Spirit in 'ſtudying Sermons, to ſecure me from Error and 'Miſtake, to lead me into all Truth, and to fur-'niſh me with acceptable Words, to be a Spirit 'of Supplication in me.

'And that the Bleſſing of God may accompany 'all my Endeavours; O that I may be inſtru-'mental to win Souls to Chriſt, and to build them 'up, that I may not labour in vain, but that God 'would give the Increaſe; it is ſtill my Heart's 'deſire to be more ready and more mighty in the 'Scriptures.

'3. For the ſtaying of God's Controverſies 'with me and my Family, that God would make 'no further Breaches; but this with Submiſſion 'to his bleſſed Will.

'4. For the ſanctifying of the Breaches that 'have been made, that the Impreſſion of the Pro-'vidences of the Year may not wear off or be 'forgotten, but that I may ſee my Soul to be in 'my Hand continually.

'5. For the beheaded Families, the Widows 'and Fatherleſs, *&c.*

The laſt Day of *December*, 1701, he ſet apart as uſual for a Day of Faſting and Prayer and Humi-liation, 'Believing (ſays he) Prayer to be an inſti-'tuted Way of Communion with God, and fetch-'ing in Mercy and Grace from him; I have Com-'fort in it daily, my daily Prayers are the ſweet-'eſt of my daily Comforts; having of late had my 'Body feaſted above the ordinary Meals, I de-'ſire this Day to have my Soul fed more plenti-'fully with the Duty of Prayer, and thus to

'cloſe

'close the Year, which (*Janus* like) looks both 'Ways. I have not had this Year such remark-'able Afflictions as some other Years; the greatest 'of this Year has been the Death of my dear and 'honourable Friend, Madam *Hunt* of *Boreatton*. 'But my Errands to the Throne of Grace to Day 'are,

'1. By Way of Lamentation and Humilia-'tion.

'I have reason to lament greatly the Strength 'of my own Corruptions and Weakness of my 'Graces; by reason of the former I am as smoak-'ing Flax, by reason of the latter as a bruised 'Reed; I am still full of vain Thoughts and 'empty of good Thoughts; many of my secret 'Prayers are wretchedly disfigured and spoiled, 'by a Multitude of Distractions and Diversions 'of Mind; the Flesh and the Things of the Flesh 'still minded, to the Prejudice of the Spirit, and 'the Neglect of the Things of the Spirit.

'I have lost a great deal of precious Time, and 'not filled it up, or else I might have gone for-'warder in my Notes on the Evangelist *John*; 'Sins easily beset me, and I do not the Things 'that I would.

'I have reason very much to bewail my mani-'fold Defects in my Ministerial Work, my Cold-'ness in Prayer, that I speak not of the Things 'of God with more Clearness and Concern; O 'how many, how great are the Iniquities of my 'holy Things.

'I bewail the little Success of my Ministry, and 'the Miscarriages of some this Year, for hereby

'my God will humble me; Grief alſo, great 'Grief for the Sin of——, ſome of the yonng Ones 'that I have catechiſed and taken Pains with are 'no Comfort to me; Lord ſhew me wherefore 'thou contendeſt with me?

'The low Condition of the Church of God 'ought to be greatly lamented, the Proteſtant In-'tereſt ſmall, very ſmall, a Decay of Piety, At-'tempts for Reformation ineffectual. Help Lord!

'2. By way of Prayer and Supplication. I 'have many Errands at the Throne of Grace this 'Day.

'The pardon of Sin, victory over my Corrup-'tions and Temptations, mortifying of my Luſts, 'which go not forth but by Prayer and Faſting; 'in reference to Sin, I deſire I may be enabled to 'act Faith upon *Rom.* 6. 14. *Sin ſhall not have 'Dominion over you, for ye are not under the Law, 'but under Grace*; and, *Ezek.* 36. 25, 26, 27. *Then 'will I ſprinkle clean Water upon you, and ye ſhall be 'clean from all your Filthineſs, and from your Idols 'will I cleanſe you; a new Heart alſo will I give you, 'and a new Spirit will I put within you*, &c.

'The Increaſe of my Miniſterial Gifts, a ſound 'Judgment, a clear Expreſſion, a Door of Utter-'ance, Readineſs in the Scriptutes; in reference 'to which I deſire I may be helped to act Faith 'upon *Exod.* 4. 12. *Go, and I will be with thy Mouth, 'and teach thee what thou ſhalt ſay*; and, *John* 14. '26. *He ſhall teach you all Things.*

'The Succeſs of my Miniſterial Labours, that 'Sinners may be converted, Saints built up, and 'the Congregation flouriſh; in reference to this,

'I

'I desire to act Faith on *Matt.* 28. *ult. So I am* 'with you always; and, *Isaiah* 55. 10, 11. *As the* 'Rain cometh down, &c.

'The Blessing of God upon my Wife and Chil-'dren, that God will give his Grace to my dear 'Little Ones, and drive out the Foolishness bound 'up in their Hearts; in reference to which I desire 'to act Faith on *Isaiah* 44. 3. *I will pour out my* 'Spirit on thy Seed, and my Blessing on thy Off-spring.

'My other dear Relations I would recommend 'to God's Protection and Blessing in Prayer, my 'Friends, Acquaintance, Brethren in the Mini-'stry in *London*, in *Dublin*, in *Cheshire* and *Lanca-'shire* particularly, and the Congregation at *Broad-'Oak*, and their Minister, some Members of Par-'liament and other Gentlemen of my Acquaint-'ance.

At the end of the Year 1702, he makes this Review of it.

'1. As to myself and Family, the Days of an-'other Year are numbered and finished, a Year 'not made particularly remarkable by any great 'Change in my Circumstances; no new thing 'created, but as usual.

'1. The usual Matter of Complaint against 'myself; Folly is still found, yea, bound up in 'my Heart, though I hope through Grace, Cor-'ruption is dying, yet not without some Struggles 'and much Opposition from a naughty Heart. I 'desire to lament my Unskilfulness and Unreadi-'ness in Scripture, my Dulness in holy Duties, 'particularly in secret. I wish I had prayed 'more for the Success of my Ministry, but some-

'times I have thought I ſhould pray more for 'Grace, to make me faithful myſelf, that I 'may be accepted of God, tho' not of Men; 'but perhaps I ſhould pray more for the 'Proſperity of the Work of God, even in my 'Hand, tho' moſt unworthy; vain Thoughts, 'crowds of them, are Matter of Complaint daily; 'never was the corrupt Soil more fruitful in 'Weeds.

'2. The uſual Matter of Thankſgiving to God; 'I have had great Meaſure of Health, few of my 'Brethren ſo much; I note it, becauſe perhaps 'the enſuing Year may bring Sickneſs or Death 'with it; I have not ailed any thing conſiderable, 'and ſometimes the higheſt degree of Health is 'the next degree to Sickneſs; I have not ſo many 'ſenſible Memorandums of my Frailty, as thoſe 'have that are often ailing; the Lord grant I 'may by the Power of Grace be kept more mind-'ful of it.

'Ever ſince Brother *Radford* died, which is 'now three Years ago, Death has made no Breach 'among my Relations; ſince I ſet out in the 'World, I never was ſo long without the Death 'of Children or others near and dear to me; 'my Children are very healthful, and have had 'no ill Accident; my dear Wife, tho' often indi-'ſpoſed, yet bleſſed be God under no languiſhing 'Diſtemper, and my dear Mother ſtill continued 'in Uſefulneſs.

'As to my Miniſtry, that which has been moſt 'diſcouraging this Year is, that few young Ones 'have come into Communion, I think fewer than 'any other Year. 'As

'As to my Eſtate, I have lived comfortably 'upon it with what I have received here, but 'while in theſe Circumſtances, I cannot expect 'to lay by much; perhaps Troubles may come 'which may ſweep away all; I have ſome Com-'fort, that I hope I do ſome Good with what I 'have, and ſpend none of it ill.

'2. As to the Publick, the Death of the King 'this Year has made a great Change in the Face 'of Things, tho' not yet ſuch a Change as many 'feared; our Succeſſes abroad, both by Sea and 'Land, have been very great, which magnifies 'the preſent Government, and that we have rea-'ſon to rejoice in; the Diſcontented in the laſt 'Reign are now pleaſed; I wiſh they may ever 'be ſo; the High-Church are very High, both 'againſt the Low and Diſſenters; now Lord 'behold their Threatnings; we are alarmed to 'think of Sufferings, and we need ſuch Alarms.

'I have heartily wiſhed, that the Bigotry of 'ſome violent Conformiſts on the one ſide, and 'of ſome Diſſenters on the other, might drive the 'ſober, moderate and peaceable on both ſides near-'er together, and prepare things for a Coaleſcence 'when God's Time is come, which I earneſtly 'pray for, and which perhaps might be effected 'if they could diſentangle themſelves as much 'from the High-Church as I think we are from 'the High-Diſſenters, or I wiſh we were.

The next Year, 1703, he makes the ſame Re-cital of his Sins and Mercies; obſerving, that even under the Goſpel there muſt be a Remembrance made of Sins every Year; 'Not (ſays he) ſuch as

'ſpeaks any Deficiency in the Sacrifice, as that 'under the Law did, but ſuch as ſpeaks Defi-'ciency in my daily Repentance, which ought 'therefore to be renewed, and the Imperfection 'of the Work of Sanctification.

'Unfixedneſs of Thought, a wretched Deſul-'torineſs; ſome ſpeak of Time well ſpent in 'Thinking, but I find unleſs in Speaking, Read-'ing or Writing, my Thinking doth not turn 'to much Account; tho' I have had Comfort in 'ſome broken good Thoughts, yet I can ſeldom 'fix my Heart to a Chain of them; O that the 'Thought of my Heart may be forgiven.

'I have oft bewailed my Barrenneſs in good Diſ-'courſe, and Unskilfulneſs in beginning it, and 'coldneſs of Concern for the Souls of others, and 'in Reflection on this Year, I find it has not been 'much better; I bleſs God I love good Diſcourſe, 'and would promote it, but I want Zeal; the 'Lord pity me.

'I have great Reaſon to be thankful for con-'tinued Health, for Comfort in my Soul, not 'made a Terror to myſelf; I have oft thought 'this Year, what a Mercy it is to be kept out of 'the horrible Pit and miry Clay.

'I have had much Satisfaction this Year in my 'Non-conformity, eſpecially by reading Mr. *Hoad-'ly*'s Books, in which I ſee a manifeſt Spirit of 'Chriſtianity unhappily leavened by the Spirit of 'of Conformity.

I have given a pretty large Specimen of Mr. *Henry*'s yearly Obſervations, of God's Dealings with himſelf, his Family, and the Publick; and

of

of the State of his Soul, and his Behaviour towards God; I could add a great deal more, but the Narrative begins to ſwell under my Hand, and I would not make it burthenſome to the Buyer and Reader. I believe all will grant, that this Method of Obſervation and Reflection was a very proper and excellent Means to keep his Soul up to a good Pitch of Life and Vigour, and Diligence in his Maſter's Work.

There is yet another of theſe Means to be related, and that is, his frequent Renewals of his Covenant with God, and that not only at the Lord's Table every Month, which he did with great Seriouſneſs, but explicitly, and under his own Hand, which for ſeveral Years together he did at leaſt once a Year; as he concluded the Year with Reflections on Divine Conduct, Confeſſion of Sin, Prayer and Thankſgiving for Mercy, ſo he began the Year with a deliberate and ſolemn Reſignation of himſelf and his All to God in the Lord Jeſus Chriſt.

The Form in which he did this, was not always one and the ſame, though to the ſame purpoſe, but with a beautiful and inſtructive variety of Expreſſions; I ſhall give you ſome Inſtances out of many of theſe his ſerious Tranſactions with God.

On *January* 1, 1698, he writes thus: 'My 'Family is now in Peace and Health through the 'Goodneſs of God, but I know not what a Day, 'much leſs a Year, may bring forth; I have beg'd 'to be ready for the Trials and Afflictions of the 'Year, and for Death if it comes; thinking this 'Day

'Day what a Mercy it is to be born in a Land 'where God is known, and not where he is 'an unknown God: I begin the Year with a ſo-'lemn renewed Dedication of myſelf, my whole 'ſelf to God in Chriſt, as my God, and Father, 'and Portion: Let this be the Axis and Center 'of every Year's Revolution. *Amen*, O Lord, ſo 'be it.

At another time thus: 'This New-Year's-Day 'I have ſolemnly renewed the Reſignation and 'Surrender of my whole Self to God, as my 'God, deliberately and upon good Conſidera-'tions; I have renounced the World and the 'Fleſh, as knowing they cannot make me happy, 'and have devoted my whole ſelf to the bleſſed 'Spirit, to be enlightned and ſanctified, and ſo re-'commended to the Son as qualified for an Inte-'reſt in his Mediation, according to the Tenour of 'the Goſpel: I likewiſe devote myſelf thro' the 'Spirit to the Lord Jeſus Chriſt, as my Advo-'cate with the Father, and my Way to him, 'by him to be recommended to the Grace and 'Favour of God the Father, relying upon 'Chriſt's Righteouſneſs alone, for without him 'I am leſs than nothing, worſe than nothing. 'I likewiſe devote myſelf through the Lord 'Jeſus Chriſt to God the Father, as my chief 'Good and higheſt End, as the Author of my 'Being, to whom I am oblig'd in Duty, and 'the Felicity of my Being, to whom I am o-'bliged in Intereſt. O Lord, truly I am thy 'Servant, I am thy Servant, may I ever be *free* '*in* thy Service, and never deſire to be free *from* 'it;

'it; nail my Ear to thy Door-Posts and let me 'serve thee for ever.

In the beginning of the Year 1701, he performed this great Act of Religious Worship in these Words:

'This New-Year's-Day I solemnly renew the 'Dedication of myself unto God, thankfully acknowledging and admiring God's Patience and 'Forbearance towards me, that he has continued 'such a dry and barren Tree as I am in his Vineyard for so many Years, and continued the Gifts 'of his Bounty and Grace to me; and particularly acknowledging the last Year to have been a 'Year of much Mercy, especially in the Encouragement given to my Ministry.

'Lamenting and bewailing my great Unfruitfulness, and that I have governed my Thoughts, 'Appetites, Passions and Words no better; that 'I have husbanded my Time and Opportunities 'no better, and improved so little in Knowledge 'and Grace, and done so little to the Honour 'of my Great Creator and Redeemer. But,

'Being also more and more confirmed in my 'Belief, of the Being and Attributes of God, of 'the Mediation of the Lord Jesus Christ between 'God and Man, and of the Reality and Weight 'of invisible Things, and being more and more 'satisfied that this is the true Grace of God, wherein I stand, and am resolved in the Strength of 'Christ to stand in it.

'I do solemnly resign and give up my whole 'self to God in Jesus Christ, I commit my Soul 'and all the Concerns of my spiritual State to the

'Grace

'Grace of God, and to the Word of his Grace, 'ſubjecting myſelf to the Conduct and Govern-'ment of the bleſſed Spirit, and to his Influences 'and Operations, which I earneſtly deſire and de-'pend upon for the mortifying of my Corrupti-'ons, the ſtrengthening of my Graces, the fur-'niſhing of me for every good Word and Work, 'and the ripening of me for Heaven.

'I commit my Body and all the Concerns of 'my outward Condition to the Providence of 'God, to be ordered and diſpoſed by the Wiſdom 'and Will of my heavenly Father; not know-'ing the Things which may befal me this Year, 'I refer my ſelf to God: Whether it ſhall be my 'dying Year or no, I know not; but it is my ear-'neſt Expectation and Hope, that the Lord Jeſus 'Chriſt ſhall be magnified in my Body, whether 'it be by Life or Death, by Health or Sickneſs, 'by Plenty or Poverty, by Liberty or Reſtraint, 'by Preaching or Silence, by Comfort or Sorrow. 'Welcome, welcome, the Will of God, what-'ever it be; the Lord give me Grace to ſtand 'compleat in it.

The Year following, 1702, he writes thus: 'The Covenant of Grace being a New Covenant, 'becauſe ever new and often to be renewed, I 'have this New-Year's-Day, early in the Morn-'ing while it is yet dark, ſolemnly renewed it 'upon my Knees; and be it a Memorandum in-'deed, ever remembred and never forgotten.

'Humbly acknowledging my Dependance up-'on God, as my Creator and the Author of my Be-'ing; my Obligations in Duty to him as my

'Sove-

'Sovereign Lord and Ruler, and my Engage-
'ments in Gratitude to him as my Protector and
'Benefactor; and mentioning with Thankfulneſs
'the many Mercies of my Life hitherto, and par-
'ticularly thoſe of the Year paſt; during which,
'I have found myſelf the Care of a very kind
'Providence, which has made the Steps of my
'Pilgrimage comfortable; which has preſerved
'to me the uſe of my Reaſon and Underſtanding,
'Limbs and Senſes; hath continued my Liberty
'and Opportunity to exerciſe my Miniſtry; hath
'provided plentifully for me and my Family, and
'loaded me daily with his Benefits; for all which
'I praiſe his Name, and for the Mediation of
'Jeſus Chriſt, to which I owe all.

'Acknowledging alſo, and lamenting the re-
'maining Strength of my Corruptions, and my
'Bent to backſlide from the Living God, taking
'to myſelf the Shame of my many Defects and
'Follies notwithſtanding my frequent renewing
'of my Covenant with God, and flying to Chriſt
'for Righteouſneſs, Pardon and Peace.

'I once more bind my Soul with a Bond to be
'the Lord's wholly, and only, and for ever his.
'Into thy Hands, O God, I commit my Spirit, to be
'ruled, cleanſed and ſanctified throughout, quali-
'fied for thy Service in this World, and for the
'Fruition of thee in the other. My Body I pre-
'ſent unto thee a living Sacrifice, holy and accep-
'table, for it is my reaſonable Service. My Mini-
'ſtry, I devote to thine Honour and the Con-
'tinuance and Succeſs of it I ſubmit to thy Will.
'All my Worldly Comforts I lay at thy Feet to

'be

'be diſpoſed of as thou pleaſeſt. My Life itſelf 'is thine; O God of my Life, my Times are in 'thy Hand. Whatever may be the Events of this 'Year, let Divine Grace be ſufficient for me to 'enable me to accommodate myſelf to the Will 'of God in them, and then nothing can come 'amiſs. If God will be with me and keep me in 'the Way that I go, throughout the remaining 'Part of my Pilgrimage, in the World where I 'am but a Stranger, and will give me Bread to 'eat and Raiment to put on, and a Heart to love 'him, and ſerve him, and live to him, ſo that 'I may come at laſt to my heavenly Father's 'Houſe in Peace, then ſhall the Lord be my 'God, my Lord, and my God for ever. *Amen*, '*Hallelujah.*

MAT. HENRY.

The next Year his renewed Covenant has this ſet over it,

Looking for the Bleſſed Hope.

And the Tenour of it is this:

'This New-Year's-Day I have in much Weak-'neſs, and compaſſed about with many Infirmi-'ties, upon my Knees made a freſh Surrender 'of myſelf, my whole ſelf, all I am, all I have, 'all I can do, to God the Father, Son, and Holy 'Ghoſt, my Creator, Owner, Ruler and Bene-'factor; all my Affections to be ruled by the Di-'vine Grace, and all my Affairs over-ruled by the 'Divine Providence, ſo as I may not come ſhort 'of glorifying God in this World, and being 'glorified with him in a better World.

Con-

'Confirming and ratifying all former Reſigna-
'tions of myſelf to God, and lamenting all the
'Diſagreeableneſs of my Heart and Life there-
'with, and depending upon the Merit of the
'Redeemer to make this and all my other Ser-
'vices acceptable, and the Grace of the Sancti-
'fier to enable me to make good theſe Engage-
'ments, I again bind my Soul with a Bond to the
'Lord, and commit myſelf intirely to him;
'particularly, as to the Events of this Year which
'I am now entring upon, not knowing the Things
'that may abide me in it.

'If this Year ſhould be a Year of continued
'Health and Comfort, I commit myſelf to the
'Grace of God to be preſerved from carnal Se-
'curity, and to be enabled in a Day of Proſperity
'to ſerve God with Joy.

'If my Opportunities, as a Miniſter, ſhould
'be this Year continued, I commit my Studies,
'and Miniſterial Labours at home and abroad,
'to the Bleſſing of God; having afreſh conſecra-
'ted them all to his Service and Honour, earneſt-
'ly deſiring Mercy of the Lord to be Faithful and
'Succeſsful.

If I ſhould be this Year at any time tried with
'Doubts concerning my Duty, I commit myſelf
'to the Divine Conduct, with an unbyaſs'd De-
'ſire, praying to know what God will have me
'to do, with a fixed Reſolution by his Grace to
'follow his Direction in the Integrity of my
'Heart.

'If I ſhould this Year be afflicted in my Body,
'Family, Name or Eſtate, I commit my All to

'the

'the Divine Diſpoſe; the Will of the Lord be 'done; only begging that the Grace of God 'may go along with the Providence of God in all 'my Afflictions, to enable me both to bear them 'well and to uſe them well.

'If this Year I ſhould be diſturbed or mo-'leſted in the Exerciſe of my Miniſtry, if I ſhould 'be ſilenced, or otherways ſuffer for well-doing, 'I commit the keeping of my Soul to God as to 'a faithful Creator; depending upon him to 'guide me in my Call to ſuffer, and to make that 'clear, and to preſerve me from perplexing 'Snares; depending upon him to ſupport and 'comfort me under my Sufferings, and to bring 'Glory to himſelf out of them, and then welcome 'his whole Will.

'If this Year ſhould be my dying Year, as 'perhaps it may be, I commit my Spirit into 'the Hands of my Redeemer, to be waſhed with 'his Blood, and preſented in his Arms with ex-'ceeding Joy; my Wife and Children I commit 'to him, to be owned, bleſſed and preſerved 'by him when I am gone. *In thee, O Lord, have 'I put my Truſt, let me never be aſhamed.*

The Year following, *January* 1ſt, 1704, he goes on in this way of Duty and Comfort, having now by long Experience found the Advantage of it. His Words are:

'Acknowledging my continued Dependance 'upon God, as my Creator, Preſerver and chief 'Good; and my continued Obligations to him in 'Duty, as my Lord and Ruler; and in Intereſt 'as my Benefactor and Protector; believing that

'he is, and that he is the Rewarder of them 'that diligently ſeek him.

'Relying upon the Merit, Mediation and ever-'laſting Righteouſneſs of my dear Lord and Sa-'viour Jeſus Chriſt, who loved me and gave 'himſelf for me, as my Way to the Father; 'and the ſpotleſs Robe wherein alone I can ap-'pear before him.

'And ſubmitting my Soul to the Operation 'and Influences of the Bleſſed Spirit of Grace, 'without which I am nothing and can do no-'thing.

'Thankfully owning God's Goodneſs to me 'the laſt Year, in lengthening out my Life, 'Health, Comfort in Soul, Peace, Plenty, Set-'tlement, Relations, Liberty and Opportunity; 'and admiring his Patience, Forbearance, Long-'ſuffering, in ſparing me in his Vineyard, who 'deſerved to have been cut down and caſt into 'the Fire as a barren Tree.

'Lamenting my Fooliſhneſs, the Fooliſhneſs 'which is ſtill bound up in my Heart, and 'that which ſtill breaks forth in my Life; 'and particularly, that my Improvements in 'Grace and Uſefulneſs laſt Year did not anſwer 'the Covenants which began it.

'Becauſe of all this I make a ſure Covenant and 'write it.

'In the Strength of the Grace of Jeſus Chriſt, 'on which alone I depend to work all my 'Works in me and for me, I covenant for this 'New Year and for my whole Life, to walk 'cloſely with God in all holy Converſation, to

'keep my Heart with all diligence; and to thee,
'O my God, I commit the keeping of it: To
'take heed to my Ways, that I ſin not with my
'Tongue; and do thou ſet a Watch, O Lord,
'before the Door of my Lips; I covenant to re-
'deem my Time, and to thee O God do I conſe-
'crate this Year and all the Hours of it; the
'Lord enable me to fill it up with good accord-
'ing as the Duty of every Day requires. I
'bind my ſelf to follow the Spirit of God in
'all my Affections, and the Providence of God
'in all my Affairs, whatever God ſhall ap-
'point me to this Year; to Health or Sickneſs,
'to Plenty or Loſs, to evil Report or good Re-
'port, to Liberty or Reſtraint, to the Houſe
'of Mourning or the Houſe of Rejoycing, to
'Life or Death: Behold, here I am, let him do
'with me as ſeemeth good in his Eyes; only
'whatever the Providence of God allots for me,
'let the Grace of God be ſufficient for me, to
'enable me to accommodate myſelf to it; and
'then welcome the Will of God.

The Year 1705. he begins with this renewed Dedication of himſelf to God.

'Not renouncing, but repeating and ratifying
'all my former Covenants with God, and la-
'menting it, that I have not lived up more cloſe-
'ly to them; I do in the beginning of this New
'Year ſolemnly make a freſh Surrender of my
'ſelf, my whole ſelf, Body, Soul and Spirit,
'to God the Father, Son, and Holy Ghoſt, my
'Creator, Redeemer, and Sanctifier; covenant-
'ing and promiſing, not in any Strength of my
'own,

'own, for I am very weak, but in the Strength 'of the Grace of Jesus Christ, that I will en-'deavour this Year to stand compleat in all the 'Will of God.

'I know this is the Will of God, even my 'Sanctification; Lord grant that this Year I may 'be more holy, and walk more closely than 'ever in all holy Conversation; I earnestly 'desire to be filled with holy Thoughts, to 'be carried out in holy Affections, determined 'by holy Aims and Intentions, and governed 'in all my Words and Actions by holy Princi-'ples. O that a golden Thread of Holiness 'may run through the whole Web of this 'Year.

'I know it is the Will of God that I should 'be useful, and by his Grace I will be so; 'Lord, thou knowest it is the top of my Am-'bition in this World to do good, and to be 'serviceable to the Honour of Christ and the 'Welfare of precious Souls; I would fain do 'good in the Pulpit, and good with my Pen; 'and which I earnestly desire to abound more in, 'to do good by my common Converse. O that 'the Door of my Opportunities may be still 'open, and that my Heart may be enlarged 'with holy Zeal and Activity for God this 'Year; and that I may be throughly furnished 'with Knowledge, Wisdom, and Grace, for e-'very good Word and Work.

'If it be the Will of God that this Year 'should be a Year of Affliction to me, a Year 'of Sickness, or Reproach, or Loss; if my Fa-

'mily ſhould be viſited, if my Liberties ſhould 'be cut ſhort, if publick Troubles ſhould ariſe, 'if any Calamity ſhould befal me, which I 'am leaſt apprehenſive of now, I earneſtly de-'ſire to ſubmit to the divine Diſpoſal: Wel-'come the Holy Will of God; let me have God's 'Favour, and the Aſſurances of that, and by his 'Grace nothing ſhall come amiſs to me.

'If it be the Will of God that I ſhould finiſh 'my Courſe this Year, let me be found of Chriſt 'in Peace, and by the Grace of God Death ſhall 'be welcome to me: My Wife and Children 'and Relations, my Congregation which is very 'dear to me, my Miniſtry, my Self, and my 'All, I commit to God, whoſe I am, and whom 'I deſire to ſerve; let me be the Lord's only, 'wholly, and for ever, *Amen*. The Lord ſay '*Amen* to it.

January 1. 1706. 'By Night on my Bed I 'endeavoured to ſeek him whom my Soul lo-'veth, and now I begin this New Year.

'1. Earneſtly praying for the Graces of the 'Year, with a humble Subjection of Soul to the 'Bleſſed Spirit of God, that I may ſome way 'or other eminently honour and glorifie God 'this Year; that I may live this Year to ſome 'purpoſe, to better purpoſe than I liv'd the laſt; 'O that no Temptation may ſo overtake me this 'Year as to overcome me. To the Conduct of 'Divine Grace, which is I know ſufficient for 'me, I here ſolemnly reſign myſelf, my Thoughts, 'my Affections, my Will, and all the Intents of 'my Heart, to be directed into the right Way,

'and kept and quickened in it; let me this Year 'receive Grace for Grace.

'2. Patiently waiting for the Events of the 'Year with a humble Submiſſion to the holy Will 'of God, I know not what the Year ſhall bring 'forth, but I know it ſhall bring forth nothing 'amiſs to me if God be my God in Covenant; 'if it bring forth Death, that I hope ſhall quite 'finiſh Sin and free me from it. *Lord let thy Ser-* 'vant depart in peace, *according to thy Word.* I 'commit my Family to my Heavenly Father, 'to God, even my own God, my Father's God, 'my Childrens God: O pour out thy Spirit upon 'my Seed, thy Bleſſing, that Bleſſing, that Bleſ- 'ſing of Bleſſings upon my Offspring, that they 'may be praiſing God on Earth when I am prai- 'ſing him in Heaven. *Amen, Amen.*

He went on in this excellent Courſe of Communion with God, and Covenanting with him from Year to Year, and there is ſomething peculiar in every one, that I cannot eaſily reſtrain my ſelf from inſerting every Tranſaction of this Nature. The Year following was thus entred upon by him:

'My *own* Act and Deed through the Grace 'of God I have made it many a time, and now 'I make it the *firſt* Act of this New Year, to 'reſign myſelf afreſh unto the Lord, not only 'for the Year enſuing, but for my whole Life 'and for ever.

'1. To thee, O God, I give up myſelf, *to be* 'uſed and employed for thee; I deſire to live no 'longer than I may do thee ſome Service; make

'what use of me thou pleaseſt, only let me ob-
'tain Mercy of the Lord, to be found diligent,
'humble, and faithful. O that the Work of this
'Year may be better done than that of the laſt,
'and my time more filled up; and that I may
'never grow weary of well doing.

'2. To thee, O God, I give up myſelf, *to be*
'*diſpoſed of by thee* as thou pleaſeſt; I know not
'what the Year may bring forth to me or to my
'Family; but welcome the holy Will of God,
'and God by his Grace make me ready for it;
'if it be the laſt Year of my Life, my dying Year,
'may I but finiſh my Courſe with Joy, and fare-
'well this World; whatever Afflictions may this
'Year befal me, I deſire none of them may
'move me from God and my Duty.

To his next Year's Covenant he prefixes that Sentence which we have already mentioned to have been the Motto of his Religious Grand-Father Judge *Warburton*, *Chriſt is a Chriſtian's All*; this Mr. *Henry* was willing to make his Motto too, *Chriſt is a Chriſtian's All*; (he adds) *and he is my All.* I find a ſhort Note in his Diary thus: On the 18th of *Sept.* 1702. '*Jeremy*
'*Griffith*, an old Servant of Judge *Warburton*'s,
'was with us, he tells us he waited on the Judge
'when he died, at *Poſſdon* near *Darking* in *Surry*,
'and that it was in *June* 1666. that a few Mi-
'nutes before he died he ſaid to his Lady, *The*
'*Pains of Death are hard, but the Sting of Death*
'*is taken out.*' I have lately found among their Papers ſome pious Meditations of the Judge's own writing,

Ha-

Having prefixed this Motto Mr. *Henry* proceeds:

'Unto thee, O Bleſſed Jeſus, my only Saviour 'and Redeemer, do I make a freſh Surrender of 'my whole ſelf this Morning, Body, Soul, and Spi-'rit; to me to live is Chriſt, particularly this en-'ſuing Year.

'All my Time, Strength and Service I devote 'to the Honour of the Lord Jeſus; my Studies and 'all my Miniſterial Labours, and even my com-'mon Actions; it is my earneſt Expectation and 'Hope, and I deſire it may be my conſtant Aim 'and Endeavour, that Jeſus Chriſt may be mag-'nified in my Body.

'In every thing wherein I have to do with 'God, my entire Dependance is upon the Lord 'Jeſus Chriſt for Strength and Righteouſneſs; 'and whatever I do in Word or Deed, I deſire 'to do all in his Name, to make him my *Alpha* 'and *Omega*; the Anointed of the Lord is the 'Breath of my Noſtrils, through his Hand I de-'ſire to receive all my Comforts; I have all by 'him, and I would uſe all for him.

'If this ſhould prove a Year of Affliction, 'a ſorrowful Year upon my account, I will fetch 'all my Supports and Comforts from the Lord 'Jeſus Chriſt, and ſtay my ſelf upon him, his 'everlaſting Conſolations, and the good Hope I 'have in him through Grace.

'And if it ſhould be my dying Year, my 'Times, and my Soul are in the Hand of the 'Lord Jeſus; and with a humble Reliance upon 'his Mediation, I would venture into another

'World, looking for the bleſſed Hope; Dying as 'well as Living, Jeſus Chriſt will, I truſt, be 'Gain and Advantage to me.

'Lord, keep this always in the Imagination of 'the Thought of my Heart, and eſtabliſh my 'Way before thee.

'It is eaſie to obſerve, that the Tenour of this Covenant, which runs ſo much and ſo expreſly upon Chriſt in every Branch of it, was an Enlargement upon that great Truth and Thought which is made the Preface to it, *Chriſt is the Chriſtian's All.*

The next New-Year's-Day, *Jan.* 1, 1708-9. he writes thus:

'The inſcribing of a double Year, Eight and 'Nine, puts me in mind to look back upon the 'Year paſt, which I have reaſon to do with 'Thankfulneſs for the many Mercies with which 'God has crown'd it, and with Sorrow and Shame 'for the many Sins with which I have blotted it; 'and to look forward to the Year now beginning, 'which I deſire to begin with God.

'My outward Concerns, as to my Health and 'Safety, the Proſperity of my Affairs, Proviſion 'for my Family, the continuance of my Life, 'and the Lives of my Relations and Friends, 'Comfort in my Children and Congregation, I 'have committed and do commit to the Conduct 'and Diſpoſal of God's gracious Providence, which 'I depend upon to order every thing for good to 'me; here I am, let the Lord do with me what 'he pleaſes, that Providence I truſt ſhall ſo order 'every Event, as that nothing ſhall be an invinci-

'ble

'ble Temptation to me, to draw me from God 'and Duty in any Inſtance.

'The Affairs of my Soul, and all the Concerns 'of the Spiritual and Divine Life, theſe I com-'mit to the ſpecial Grace of God, which I truſt 'ſhall be ſufficient for me, to enable me to keep 'a good Conſcience, to do my Duty well as a 'Maſter of a Family, and as a Miniſter, to per-'ſevere to the end, and to finiſh well: *Lord do 'not leave me nor forſake me, I will ſeek thy Precepts, 'O forſake me not utterly:* The Lord preſerve me 'to his Heavenly Kingdom. *Amen, Amen.*

The Year after began with the Lord's Day, and the Sacrament-Day, on which he has left it upon Record.

'Early this Morning I have afreſh reſign'd my 'ſelf unto the Lord, rejoycing in the Proſpect 'of an Opportunity this Day to ratifie this Re-'ſignation at the Table of the Lord, and to be-'gin the Year with that Solemnity; but aſhamed 'and ſorrowing that my Heart is ſo cold and 'weak in doing it.

'1. What this *Year may bring forth* I know not, 'but as to that, I refer my ſelf entirely to the 'Divine Providence; let the Lord deal with me 'and my Family as ſeemeth good unto him; he 'hath dealt very graciouſly with me, I have 'received much Good at his Hand, and if he 'ſhould give me any bitter Cup to drink of, 'ſhould I not receive that alſo! Many of my 'Friends died the laſt Year, perhaps this Year it 'may be my Turn; *Father, thy Will be done.*

'2. What

'2. What *I may this Year bring forth* is my 'great Care, what Fruit unto God; if the Lord 'let me alone this Year also in his Vineyard, he 'will come seeking Fruit, but *from him is my 'Fruit found*; nor can I bring forth Fruit unless 'I *abide in Christ*: And therefore whatever Op- 'portunities I may have of doing or getting good, 'I depend upon the Grace of God to enable me 'to improve them, and to do the Works of the 'Year in the Year. I depend upon that Grace 'to enable me to go on with my present Servi- 'ces, both in my Study and in my Ministerial 'Work; and if I should be called out to any 'Duties or Sufferings unforeseen, I depend upon 'the Grace of God to strengthen me for them, 'and in every thing to guide my Way. O that 'my Children may live before God; O that the 'Congregation might flourish this Year more than 'ever. The Lord strengthen the Things that re- 'main among us that are ready to die.

The Year following, *viz.* 1711. he thus addresses himself to God in the anniversary Consecration of himself and his All to him:

'Finding my God still gracious, but my own 'Heart still treacherous, I desire this Morning 'early, the beginning of the New Year, to de- 'vote my self afresh unto the Lord. O Lord, 'truly I am thy Servant, I am thy Servant, and 'I earnestly desire that I may do thee more and 'better Service this Year than I did the last, and 'than I have done any Year yet, that the longer 'I live, the better I may be.

'What

'What Work I have to do for thee this Year, 'O my God, I depend upon thy Grace through-'ly to furniſh me for it, and to work all my 'Works in me; particularly, to aſſiſt me in the 'great Work of my *Expoſitions*, that I may 'write nothing that is frivolous or foreign, no-'thing that is fooliſh or flat, that may give juſt 'Offence, or lead into any Miſtakes; but that all 'may be clear and pertinent and affecting; that 'I may find out genuine Expoſitions, uſeful Ob-'ſervations, profitable Matter, and acceptable 'Words, if it ſhall pleaſe God to ſpare me to 'go on with it.

'What Troubles and Afflictions may befal me 'this Year, I depend upon the Grace of God to 'ſanctifie them to me, and to enable me to bear 'them like a Chriſtian, and to honour God un-'der them.

'Whatever my Temptations may be, I de-'pend upon Divine Grace to diſcover them to 'me, to arm me againſt them, and to ſave me 'from being overcome by them.

'The great Care of this Year which I foreſee, 'concerning my Invitation to *Hackney*, I caſt upon 'God, as I have done many a time, depending 'upon him to iſſue it for the beſt, either to lead 'me on in it or bring me off from it; which will 'be moſt for his Glory, and with Satisfaction 'and Reputation to myſelf.

'And if this ſhould be my dying Year, as per-'haps it may, I depend upon the Grace of God 'to make me ready for another World, and to 'receive me to Glory, that when-ever my Lord

'ſhall

'ſhall come, I may be found of him in Peace,
'without Spot and blameleſs. *Amen.*

His next New-Year's-Day found him removed to *Hackney*, 1713. and there he went on in the ſame way of waiting on the Lord, and walking cloſely with him, and began the Year with this ſolemn Act of Self-Dedication to God.

'Firmly believing, that *my Times are in God's Hand*; I here ſubmit myſelf and all my Affairs 'for the enſuing Year, to the wiſe and gracious 'Diſpoſal of the Divine Providence; whether 'God appoint for me Health or Sickneſs, Peace 'or Trouble, Comforts or Croſſes, Life or Death, 'his holy Will be done.

'Believing that my Heart is in God's Hand, 'this precious Soul of mine I commit to the 'Conduct of the Divine Grace, and ſubmit to 'the Influences and Operations of the bleſſed 'Spirit, to be wrought up to a Conformity to 'the Will of God in every thing; I depend upon God to give me a wiſe and an underſtanding 'Heart for all the Services I may be called out 'unto, and from him I hope to obtain Mercy to 'be found faithful.

'The Sphere of my Uſefulneſs is much enlarged; O that my Heart may be propotionably 'enlarged; and as the Day is, ſo let the Wiſdom and Strength and Grace be, Temptations to ſpiritual Pride are many, O that the 'Grace of God may be ſufficient for me, to keep 'me humble, very humble; to keep up in me 'always a humble Senſe of my own Unworthineſs, Weakneſs, and many Follies and Infirmi-

'ties,

'ties, and a humble Dependance upon the Lord 'Jeſus Chriſt, as all in all, both for Righteouſ-'neſs and Strength.

Mr. *Henry* lived but to ſee one other New-Year's-Day before he exchanged Time for Eternity; that dying Year that he had ſo long been looking for, ſo often ſpeaking of, and ſo ſeriouſly providing for, laying up a ſtock of Prayers, and committing his precious Soul with ſo much ſolemnity to Chriſt againſt that time, it was now come, and at the beginning of it, *Jan.* 1. 1714. he makes the laſt annual Surrender of himſelf to God in theſe Terms:

'Reflecting with Thankfulneſs upon the many 'Mercies of the Year paſt, a good Meaſure of 'Health, not above four or five Fits of the Stone 'in the whole Year; Health in my Family, En-'couragement in my Miniſtry, both in the Con-'gregation here and at *London*, the Comforts of 'my Journey to *Cheſter*, the happy Settlement 'of the Congregation there, the continuance of 'the publick Tranquility; and I truſt through 'Grace, ſome ſweet Communion with God in 'his Ordinances, and ſome Progreſs Heaven-'wards, and my Work pleaſant to me.

'Reflecting with Sorrow and Shame upon my 'manifold Defects, and ſhort Comings in holy 'Duties; and at other times inward Impreſſions, 'not always anſwering outward Expreſſions; 'having beg'd for Pardon in the Blood of 'Chriſt:

'I this Morning renew the Dedication of my 'ſelf to God, my own ſelf, my whole ſelf, Body,

'Soul

'Soul and Spirit; Father, I give thee my Heart; 'uſe me for thy Glory this Year, employ me in 'thy Service, *fit me for thy Will*; if it ſhould 'be a Year of Sickneſs and Pain, if a Year 'of Family-Affliction, if a Year of Publick Trou-'ble, if of Silencing and Suffering, Bonds and 'Baniſhment, *if it be my dying Year*, welcome 'the holy Will of God; if a Year of continued 'Health, Peace and Liberty, Lord I deſire to 'be buſy in the Improvement of it, both in 'Studying and Preaching, in an entire Depen-'dance upon divine Grace, without which I am 'nothing and can do nothing.

This was his laſt New-Year's-day, and this the ſolemn Tranſaction that paſs'd that Day very early in the Morning between God and his own Soul; when this was done, he preached that Day a Sermon to young People, from *Prov.* 23.26. *My Son, give me thy Heart*; on the mentioning whereof in his Diary, he affectionately adds, 'Bleſ-'ſed Lord take my Heart, ſuch as it is, and make 'it ſuch as it ſhould be; afterwards he read the Life of the Reverend Mr. *Troſſe* of *Exon*, which he obſerves to be a wonder of the Freeneſs and of the Power of the Grace of God in Chriſt.

This large Account I have given of Mr. *Henry*'s frequent and ſolemn Covenanting with God, I need not ask the Reader's Pardon for; if any Part of this Narrative be acceptable and uſeful, I promiſe myſelf it will be this: What Impreſſions it may make upon thoſe that read it, I know not; what Impreſſions it has made upon my own Mind in writing it, I know and feel;

ſeel; God grant they may be effectual and abiding.

I have mentioned theſe ſecret Workings of Mr. *Henry*'s Soul towards God, both in Prayer, Obſervation, Reflection and Self-dedication, as thoſe proper and excellent Means, which he conſtantly uſed, to keep a holy Zeal for God, and Activity and unwearied Diligence in his Service. To have ſuch Memorials always lying between God and his own Soul, muſt needs keep him cloſe to Duty, and make him lively and zealous in Duty; and that they had this good Effect, the Tenour of his exemplary Life has fully demonſtrated, and thereby recommended it to us all, that if we would approve ourſelves good and faithful Servants, we ſhould go and do likewiſe.

I have a great deal of reaſon to believe, that theſe ſecret Memoirs were never deſigned by Mr. *Henry* to be made publick; the Matter of them, and the Manner in which he has written them down, make it very evident they were only to be Witneſſes betwixt God and his Soul; and ſome may be ready to blame me, as having treſpaſſed too much upon theſe religious Privacies of my dear deceaſed Friend; but the apparent Tendency they have to excite and quicken us all to greater Spirituality and Diligence in Duty, is a Conſideration that has over-ruled every thing elſe with me, and I think it ought to do ſo.

CHAP.

CHAP. VI.

His Removal from Cheſter *to* Hackney; *his great Acceptation, Induſtry and Succeſs there, and in the City and Suburbs of* London; *his laſt Journey to* Cheſter; *his Death and Burial.*

WE are now come to take a View of Mr. *Henry* in the laſt Part of his Life, from his Removal from *Cheſter*, where he lived about Twenty five Years, to his Removal out of this World, after he had ſpent a little more than two Years at *Hackney*.

Theſe laſt Years of his Life, tho' few, produced various Occurrences, which were Matter of great Concern and Thoughtfulneſs to him, and none ſo much as his leaving *Cheſter*; which though at length he was ſatisfied it was fit for him to do, yet it was with great Difficulty to himſelf, as well as to his People there, that he determined it.

As no Miniſter that I know was ever more eſteemed and loved by his People, ſo I believe they muſt themſelves own, few Miniſters ever gave their People more full Proof of his Love and Faithfulneſs to them: I have already obſerved that he had not been once abſent from them on their Monthly Sacrament for Twenty four Years, which is indeed a very extraordinary Inſtance both of God's Providential Care over him, and his Paſtoral Care over the People.

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Tho' Mr. *Henry* had lived in *London* before his coming to *Cheſter*, and had contracted there a very honourable Acquaintance, and had an Invitation before he left *London* to have ſettled there, as has been already mentioned; yet he was ſo far from hankering after the Advantages of that Place, that for eleven Years after he fixed at *Cheſter*, he never ſo much as took a Journey to *London*, to viſit his Relations and Friends there; the firſt Journey of this ſort, was in *May*, 1698, and this he did not undertake without due Concern and Conſideration.

A few Days before he ſet forward, I find him calling ſome of his Friends together, to recommend that intended Journey to God in Prayer; and as his own Words are 'Bleſſing God that we 'are not forced from home, nor going to follow 'a roving Fancy, or to ſeek our Fortune;' and the Day after, when ſeveral of his kind and dear Friends had been taking Leave of him, he writes, 'Had I not now laid myſelf under En-'gagements to go on with this Journey, my 'Heart would have failed me; purely out of a 'Lothneſs to be ſo long abſent from my Family and Flock.

He ſet out from *Cheſter* on *Monday* the 2d of *May*, with theſe Thoughts, as expreſs'd in his Diary, 'I am now ſetting out for my Journey in 'Health, but I know not what a Day, much leſs 'what a Month may bring forth, I deſire to ſtand 'compleat in all the Will of God; it is much my 'Comfort now I am going this Journey, that I 'can in Faith deſire God to go along with me,

'and it is my earneſt Deſire that I may have 'his Preſence.

That Day he preached at *Nantwich*, from *Matt.* 5. 25. and went on in the Evening to *Newcaſtle*, and the next Morning preached there to a numerous and attentive Auditory, from *Matt.* 22. 5. and went from thence to *Litchfield* that Night, and the next Morning from *Litchfield* to *Sutton Coleſield*, a Place which he was the more willing to ſee for the ſake of the eminent Mr. *Anthony Burgeſſe*, who had laboured ſo much among them.

Here he met ſome Miniſters from *Birmingham* and from *Coventry*, who had been employed the Day before at *Birmingham* in the Ordination of Mr. *Letherland*, Mr. *Iremonger* and Mr. *Carver*, a good Day's Service to the Church of God; and here Mr. *Henry* writes, 'I was ſurprized with 'the Requeſt of Mr. *T.* and thoſe with him, that 'I would preach a Sermon to them at the Meeting-'Houſe at *Sutton-Coleſield*, but God graciouſly aſſiſt-'ed me to ſpeak a Word in Seaſon, from *Pſal.* 22. '30. *A Seed ſhall ſerve him, and it ſhall be accounted* '*to the Lord for a Generation*; we dined in the ſame 'Town with Mr. *Stephenſon*, a Gentleman who 'had been High-Sheriff of the County the Year 'before, and entertained us very generouſly.

The ſame Night he went forwards to *Coventry*, having thus preached for three Days together while he was upon his Journey; his Friend Mr. *T.* went along with him to *London*, the Journey was ſafe and comfortable; Mr. *Henry* has inſerted in his Diary the Pleaſure he had in making

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a ſhort viſit at St. *Albans* to the Reverend Mr. *Grew*, Nephew to Dr. *Grew*, of whom he truly obſerves, that he was a grave, ſerious Man, entertained us with very good Diſcourſe, and ſhewed us many Mathematical Curioſities.

He has obſerved, that many of the Country Miniſters happened at this Time to meet at *London*, Mr. *Owen* from *Oſweſtre*, Mr. *Finch* from *Norwich*, Mr. *Porter* of *Alcaſter*, Mr. *Henry Chandler*, and that Mr. *Boyſe* from *Ireland* came to Town the Night before; he expreſſes a very great Satisfaction in ſeeing and hearing both the Miniſters that lived in *London*, and thoſe that were then providentially there.

His firſt Service he thought due to his old Friend and Tutor, Mr. *Doolittle*; there he preached on the Lord's-day Morning, to a very great Auditory; and in the Afternoon at Mr. *Quick*'s, with whom he ſpent the Evening; in his Diary has left this Note, *I have not been in any Pulpit on a Lord's-day, but my own and my Father's, theſe ten Years till to Day.*

He preached almoſt every Day, and his Preaching was very much taken notice of, and followed from Place to Place, eſpecially a Sermon he preached at a Faſt kept at the excellent Mr. *How*'s, from *Acts* 28. 22. *A Sect every where ſpoken againſt*; he complains of himſelf, and the Diſcompoſure he was under at that time, but no one elſe perceived it, the Diſcourſe gave univerſal Satisfaction; he obſerves, that he had ſweet Communion with God in joining with Mr. *Showers* that Day in Prayer. After this Mr. *Henry*'s Name, that had

not before been unknown in *London*, was better known and more eſteemed and remembred than ever.

The next Year God called up the learned and every way excellent Dr. *Bates* to the Spirits of Juſt Men made perfect; *Hackney* had for many Years been happy in his Miniſtry; thoſe of the Eſtabliſh'd Church envy'd the Diſſenters the Honour of having one among them, that would have filled and adorned the beſt of their Epiſcopal Sees. Upon his Death, the firſt Perſon that was thought fit to ſucceed him, was Mr. *Matthew Henry*; it was unanimouſly agreed, that an Invitation ſhould be given him, and Mr. *Shower* was deſired to prepare him for it by a Letter, which he did, urging him with great Affection and Reſpect to hearken to it; he returned his Anſwer to Mr. *Shower* the very next Poſt, in which he wholly declined it, and deſired no further Sollicitation might be made to him about it; and in his Diary he avers, That the Streſs of his Refuſal was truly laid upon his great Affection for the People at *Cheſter*.

The Congregation at *Hackney* did not immediately deſiſt from what their Hearts were much ſet upon, but themſelves ſent up a Letter of Invitation in very preſſing Terms, which in a few Days time Mr. *Henry* anſwered with great Reſpect, but plainly and fully in the Negative, which I think put an End to all further Importunity on their Part; God provided well for them, Mr. *Billio*, a very prudent pious Man, of great Humility and good Temper, and a very profitable

profitable Preacher, was peaceably choſen, and lived about thirteen Years with them in great Uſefulneſs and Comfort.

There was now no Vacancy in any conſiderable Congregation in *London*, but the People had their Eye and Deſire upon Mr. *Henry*: In the Year 1702, *May* the 5th, I find this Note in his Diary; 'Having this Day Mr. *Nathaniel Taylor*'s 'Book againſt Dr. *Sherlock*, I immediately re-'ceived a Letter from Sir *Henry Aſhurſt*, that 'Mr. *Taylor* was dead, it has much ſurprized and 'affected me; he was a Man of great Worth, 'Wit and Courage, not much elder than my-'ſelf; on the 21ſt of *June*, I received and read 'Mr. *Shower*'s Sermon on Mr. *Nathaniel Taylor*'s 'Funeral, which is very affecting.

The peremptory Refuſal that Mr. *Henry* had given to the Congregation at *Hackney*, diſcouraged that of *Salter's-Hall* from making any Attempts of that Nature, and Mr. *Chorley* of *Norwich* was choſen, but he declined it; and there being ſtill ſome Diſputes among them about the Choice of another, it was propoſed to them, to give Mr. *Henry* an Invitation; and accordingly Letters were written to him by Mr. *How*, Mr. *Williams* and Dr. *Hamilton*, urging this among other Arguments, That there being ſome Conteſts, both Sides would agree in him. Theſe Letters gave Mr. *Henry* many ſerious Thoughts, and ſome uneaſy ones; on the 6th of *October* he writes, 'I have had a Letter to Day from Mr. *How*, 'Mr. *Williams* and Dr. *Hamilton*, about my In-'vitation to *Salter's Hall*, I deſire to know the

'Mind of God; had we an Oracle to conſult, I 'could refer to the divine Determination, 'with ſo great an Indifferency, that if it were 'referred to me, I would refer it back to God a-'gain.

On the 12th of the ſame Month, thus: 'This 'Day about a dozen of our Congregation have 'been with me together, to deſire me that I 'would not leave them; I aſſured them I had 'once and again given a Denial to this Invita-'tion, that I could not tell what might happen 'hereafter, but that it was my preſent Purpoſe 'not to leave them.

In his Review of this Year, which according to his Manner he made at the End of it, he has this Remark: 'The moſt conſiderable Occur-'rence of this Year, as to myſelf, has been my 'Invitation to the Congregation at *Salter's-Hall*, 'which was a Surprize to me; I begg'd of God 'to keep me from being lifted up with Pride by 'it; I ſought of God a right Way; had I con-'ſulted either my own Fancy, which had al-'ways a Kindneſs for *London* ever ſince I knew 'it, or the worldly Advantage of my Family, 'I had cloſed with it, and I was ſometimes temp-'ted to think it might open me a Door of great-'er Uſefulneſs; and tho' I think Miniſters mar-'ried to their Miniſtry, yet I cannot ſee any 'Scripture-ground to think they are married to 'their People; I had alſo reaſon to think that 'Mr. *John Evans* might have been had here, and 'might have been more acceptable to ſome, and 'more uſeful than I; but I had not Courage to

'break

'break through the Oppoſition of the Affections 'of my Friends here to me, and mine own to 'them, nor to venture upon a new and unknown 'Place and Work, which I feared myſelf unfit 'for. It has been look'd upon as the Honour 'of Miniſters to continue in the ſame Place, not-'withſtanding Temptations to remove; I bleſs 'God I am well ſatisfied in what I did in that 'Matter, tho' it was once and again a ſudden 'Reſolve; if ever it pleaſes God to call me 'from this Place, I depend upon him to make 'my Way clear; Lord lead me in a plain 'Path.

In the Year 1704, Mr. *Henry* took another Journey to *London*, and Mrs. *Henry* with him; her two Siſters were then in Town, and the eldeſt under great and threatning Indiſpoſitions, which was the occaſion of their coming up; many of his Friends and Brethren long'd to ſee him, and ſome of them ſent him word ſo; on the 14th of *February* he writes, 'I have this Day received 'a Letter from Mr. *T.* earneſtly inviting me to 'make a Journey to *London* this Spring, which 'confirms my Purpoſe of it, and the more be-'cauſe laſt Night in Prayer I particularly uttered 'the Matter before the Lord. On the 31ſt 'of *March*: We ſought the Lord by ſolemn 'Prayer for his Preſence with us in our Jour-'ney, and I truſt we ſhall have an Anſwer of 'Prayer.

On *Apr.* 3, they began their Journey, Mr. *Henry*'s Note in his Papers is, 'We took Leave of many 'of our Friends, and committed ourſelves and

'ours to God; this is but a ſmall Journey com-
'pared with what many are compell'd to make
'in Buſineſs, War, or the like; but it ſeems
'great to us, who abide ſo much by the Stuff;
'we have reaſon with *Zebulon*, *to rejoice in our*
'*Tents*, *as well as others in their Going-out*.

On the 6th near *Northampton*, they were in ſome Danger by the extream Badneſs of the Ways; the *Warrington* Coach that was with them was laid faſt; 'But, ſays he, our God is the God 'of the Hills, and of the Vallies, at home and 'abroad, our powerful Protector, and bounti-'ful Benefactor.

'On the 7th we ſet out early from *Northampton*; 'it is eaſy to leave an Inn, why ſhould it not be 'eaſy to leave this World, which is but an Inn 'to go to our Home, our Father's Houſe? The 'Troubles of Travelling exerciſe our Patience 'and Submiſſion to God's Will; by Submiſſion 'in leſſer Things we learn it in greater; but 'they alſo give us to experience the Goodneſs of 'God in our Preſervation, and encourage us to 'hope in that Goodneſs in our Journey for 'Heaven.

'On the 8th from *Dunſtable* ſafe and well to '*London*, our going-out and coming-in preſer-'ved; the next Day being the Lord's-day, I 'heard Mr. *How* in the Morning, from *Jude* '21. *Looking for the Mercy of our Lord Jeſus* '*Chriſt unto eternal Life*; and muſt never for-'get what he ſaid in the cloſe of the Sermon, '*I would deal for your Souls*, *as for my own*, *and for* '*myſelf*; *I declare before you all*, *I depend purely up-*

'*on*

'*on the Mercy of our Lord Jeſus Chriſt for eternal* '*Life.*

In the Afternoon of the ſame Day, Mr. *Henry* preached at *Salter's-Hall*, from *Prov.* 16. 16. *How much better is it to get Wiſdom than Gold?* After Mr. *Henry* had viſited many Friends, preached many Sermons, and aſſiſted at ſeveral Faſts, he returned home by the Months End, very welcome to his Friends at *Cheſter*, and moſt affectionately remembred by his Friends at *London.*

Some few Years before this the Congregation at *Cheſter* had built a new Meeting-Houſe very decent and commodious; and in the Year 1706, Mr. *Jonathan Harvey*, who had for ſome Time kept up the leſſer Meeting which was his Fathers, now finding himſelf declining in his Health, and meeting with ſome Difficulties about the Place of Worſhip, thought fit to deſiſt from Preaching in *Cheſter*; upon which the greateſt Part of his Congregation fell in with Mr. *Henry*, and made a conſiderable Addition to him, inſomuch that the next Year they were obliged to build a Gallery; and now they were above 350 Communicants, and had much Comfort and Unanimity among them, for which he expreſſes his great Thankfulneſs to God.

In the Year 1708, died the eminently learned and upright, and every way valuable, Mr. *John Spademan*, Fellow-Labourer with the Reverend Mr. *How*, who knew how to prize him; upon the firſt Notice Mr. *Henry* had of his Death, which was in the Month of *September*, he expreſſes

preſſes a very great Senſe of the Loſs the Church of God had ſuſtained and that Congregation in the Death of ſuch Men as Mr. *How* and Mr. *Spademan*, and cries, *Help Lord, for the Standard-bearers fail; thoſe few learned Men we have, God is removing, what will he do with us?*

On the 18th of *February*, 1709, Mr. *Henry* received a Letter from *London*, that the Congregation, late Mr. *How*'s, had choſen him to ſucceed Mr. *Spademan*, and to be Co-paſtor with Mr. *Roſewell*; and on the 21ſt he had a Letter from the Congregation, and an Intimation given that ſome of them deſigned to come down to *Cheſter*; this was followed with many other Letters from Miniſters and Gentlemen, to preſs his Acceptance of this Call, from the Argument of the greater good of the Church of God.

Theſe importunate Applications from ſo many Hands, gave him a great deal of Concern and Trouble; he always diſcouraged the Propoſal, and declined it, he deſired that none of them would by any Means give themſelves the Trouble of a Journey to *Cheſter*; his Friends there ſhewed a very tender Concern at the mention of his Remove, which he has put a ſpecial Remark upon, and bleſſes God for his Intereſt in their Love, and yet he owns he was ſometimes in Suſpenſe; and on the 26th of *March* he ſays, 'This Day 'I wrote to Mr. *Roſewell*'s Congregation, to de-'ſire them to acquieſce in my Purpoſe to continue 'here; my Kindneſs for my Place and People 'herein, prevails above my Judgment, Intereſt 'and Inclination.

Let-

Letters paſs'd for ſome Months between *London* and *Cheſter* about this Affair, but Mr. *Henry* could not prevail with himſelf at that Time to break through the Importunity of his Friends at *Cheſter*, and at length God provided well for the Congregation at *Silver-ſtreet* from another Quarter.

But theſe many Invitations that Mr. *Henry* had to *London* ſeemed to intimate, that he was one time or other to be removed thither; and in the next Year, 1710, about *Midſummer*, he was again invited to the Congregation at *Hackney*, upon the much lamented Death of good Mr. *Billio*; a very particular Account of that Tranſaction, and his Determination upon it, I ſhall give you under his own Hand in two Papers.

One was written in 1711 at *Cheſter*, and gives us the Narrative of his Invitation and his Thoughts and Purpoſes upon it thus:

'About *Midſummer*, 1710, I had a Letter from 'the Congregation at *Hackney*, ſignifying to me, 'that they had unanimouſly choſen me to be 'their Miniſter, in the Room of Mr. *Billio*, 'who was lately dead of the Small-Pox, and to 'deſire that I would accept their Invitation; in 'proſecution of which they told me, I ſhould find 'them as the importunate Widow, that would 'have no Nay: I ſeveral times denied them; at 'length they wrote to me that ſome of them 'would come down hither; to prevent which, 'I being not unwilling to take a *London* Journey 'in the Interval, between my 3d and 4th Vol. 'I wrote them word I would come up to them,

'and

'and did ſo in the middle of *July*, but was down 'again before the firſt Lord's-day in *Auguſt*; 'then I laid myſelf open to the Temptation, 'by encreaſing my Acquaintance in the City.

'They followed me after I came down with 'Letters to me and to the Congregation; in '*October* I wrote to them, that if they would 'ſtay for me till next Spring, (which I was in 'hopes they would not have done) I would 'come up and make a longer Stay for mutual 'trial; they wrote to me they would wait till 'then.

'In *May*, 1711, I went to them, and ſtayed 'till the end of *July*, and before I parted with 'them, ſignified to them my Acceptance of their 'Invitation, and my Purpoſe to come to them, 'God willing, the Spring following. The Mi-'niſters there had many of them given it un-'der their Hands, that they thought it adviſe-'able, and for greater Good and a more exten-'ſive Uſefulneſs, that I ſhould remove to *Hackney*.

'However, I was determined to deny them 'at *Hackney*, and had denyed them, but that Mr. '*Gunſton*, Mr. *Smith* and ſome others came to 'me from *London*, and begg'd of me for the 'ſake of the Publick, that I would not deny 'them, which was the Thing that turned the 'Scales; I never had been, till this Journey, ſo 'much as one firſt Lord's-day of the Month out 'of *Cheſter* ſince I came to it, Twenty four 'Years ago.

'By this Determination I have brought up-'on myſelf more Grief and Care and Concern

'than

'than I could have imagined, and have many 'a time wiſhed it undone again; but having 'opened my Mouth, I could not go back. I 'did with the utmoſt impartiality (if I know 'any thing of myſelf) beg of God to incline 'my Heart that way which would be moſt for 'his Glory, and I truſt I have a good Con-'ſcience, willing to be found in the Way of 'my Duty; wherein I have done amiſs the Lord 'forgive me for Jeſus-ſake, and make this Change 'concerning the Congregation, to work for Good 'to it.

The other Paper was written at *Hackney*, *July* 13, 1711, and contains the Reaſons of his Removе, thus: 'Having this Morning (as often, 'very often before) begg'd of God to give me 'Wiſdom, Sincerity and Humility, and to di-'rect my Thoughts and Counſels now this im-'portant Affair muſt at laſt be determined, I 'think it meet, having before ſet down the Rea-'ſons for my continuing at *Cheſter*, now to ſet 'down the Reaſons which may induce me to 'accept this Invitation to *Hackney*, that it may 'be a Satisfaction to me afterwards, to review 'upon what Grounds I went, and may be a 'Teſtimony for me, that I did not do it raſhly.

'1. I am abundantly ſatisfied that it is *lawful* 'for Miniſters to Remove, and in many Caſes 'highly expedient and neceſſary to the edify-'ing of the Church; and this not only for *the* '*avoiding of Evil*, as in the Caſe of Perſecution, 'which can be a Reaſon no longer than while 'the Perſecution laſts, or of the uncomfortable

'Diſpoſition of the People, but for the attain-
'ing of a greater Good, and the putting of a
'Miniſter into a larger Sphere of Uſefulneſs;
'this has always been my Judgment according
'to the Word of God, and I have practiſed ac-
'cordingly, in being often active to remove o-
'ther Miniſters which I have afterwards had
'Satisfaction in: And this has been the Judg-
'ment of the Congregation at *Cheſter*, between
'whom and their Miniſters there have never been
'thoſe ſolemn mutual Engagements that have
'been between ſome other Miniſters and their
'Congregations, nor any Bond but that of Love.

'2. My Invitation to *Hackney* is not only u-
'nanimous, but very preſſing and importunate,
'and the People here in waiting ſo long for my
'Determination, and in the great Affection and
'Reſpect they have ſhewed to my Miniſtry ſince
'I came among them, have given the moſt ſa-
'tisfying Proof of the Sincerity and Zeal of their
'Invitation; and upon many Weeks Trial, I do
'not perceive any thing in the Congregation
'that is diſcouraging, but every thing that pro-
'miſeth to make a Miniſter's Life both comfor-
'table and uſeful.

'3. There ſeems to be ſomething of an Inti-
'mation of Providence in the many Calls I have
'had this Way before, and particularly to this
'Place, upon the Death of Dr. *Bates*, though
'I never either directly or indirectly ſought
'them, but on the contrary did what I could
'to prevent them, and this particularly.

'4. There

'4. There is manifeſtly a much wider Door 'of Opportunity to do Good opened to me here 'at *London*, than is at *Cheſter*, in reſpect to the 'Frequency and Variety of Week-day Occaſions 'of Preaching, and the great Numbers of the Au-'ditors; the Proſpect I have of improving theſe 'Opportunities and doing good to Souls thereby, 'is I confeſs the main Inducement to me to think 'of removing hither; and what I have ſeen while 'I have been here now, has very much encou-'raged my Expectations of that kind.

'5. In drawing up and publiſhing my *Expoſi-'tions*, and any other of my Endeavours for the 'Publick Service, I foreſee it will be a great Con-'venience to me to be near the Preſs, and to have 'the Inſpection of it, and alſo to have Books at 'hand that I may have occaſion for in the Proſecu-'tion of my Studies, and learned Men to con-'verſe with for my own Improvement in Know-'ledge, and to conſult with upon any Difficulty 'that may occur.

'6. I have followed Providence in this Affair, 'and to the Conduct of that I have (if I know 'my own Heart) in Sincerity referred myſelf, 'hoping and praying both myſelf, and my 'Friends for me, that God would guide me 'with his Eye, and lead me in a plain Path. 'When I was purpoſing to ſend a final Denial, 'Providence ſo ordered it, that the very Poſt 'before I had a Letter ſubſcribed by divers of 'the *London* Miniſters, perſuading me to accept 'this Call; whereupon I wrote to them that I 'would come to them ſix Months upon trial, think-

'ing that they would not have conſented to be kept 'ſo long in Suſpenſe, but it proved they did; 'and ſo I have been drawn Step by Step to this Re-'ſolution, and though I have induſtriouſly ſought, 'I have not found any thing on this ſide to break 'the Treaty.

'7. I have asked the Advice of Miniſters, up-'on a fair Repreſentation of the Caſe, which I 'drew up; and many, upon Conſideration had 'of it, have given it under their Hands that they 'think it adviſeable for me to remove, and none 'of them have adviſed me to the contrary, but 'have told me I am myſelf the moſt proper 'Judge of it. Many private Chriſtians alſo in '*London*, and ſome that ſeem to me to be the 'moſt judicious and Publick-ſpirited, have by 'Letters when I was in *Cheſter*, and by Word of 'Mouth here, perſuaded me to accept of this Call, 'as judging that by the Bleſſing of God I might 'be uſeful here to that Degree, as to ballance 'the Inconveniency of my leaving *Cheſter*; nay, 'that even here I might in many reſpects be ſer-'viceable to the Country.

'8. I have ſome reaſon to hope that my poor 'Endeavours in the Miniſtry may, by the Bleſ-'ſing of God, be more uſeful now to thoſe to 'whom they are new, than to thoſe who have 'been ſo long uſed to them and ſo conſtantly, 'with whom alſo I truſt another Hand may do 'more good, as mine did by the Grace of God in 'the firſt ſeven Years of my being there: And 'I have known many Congregations from whom 'Miniſters have removed, and thoſe to whom it

'has

'has created the greateſt Uneaſineſs and Diſcon-
'tent for the preſent, which yet have afterwards
'been ſo well ſettled beyond their own Expecta-
'tions under other Miniſters, that they have
'flouriſhed even more than ever they had done be-
'fore.

'9. Tho' the People at *Cheſter* are a moſt lo-
'ving People, and many of them have had, and
'have an exceeding Value for me and my Mini-
'ſtry, yet I have not been without my Diſcou-
'ragements there, and thoſe ſuch as have tempted
'me to think that my Work in that Place has
'been in a great Meaſure done; many that have
'been catechiz'd with us, and many that have
'been long Communicants with us, have left
'us, and very few have been added to us.

'10. Whereas I have been thought to have
'been uſeful in the Country by my Preaching, as
'God has enabled me in many Places about;
'I have now reaſon to think that though I
'ſhould continue at *Cheſter*, I ſhould be quite
'taken off from that Part of my Work, having
'found as I came up, and once before, that ri-
'ding long Journeys and Preaching brought an
'Illneſs upon me which I was never till the laſt
'Winter viſited with, ſo that my Service would
'be confined wholly within the Walls of *Cheſter*;
'whereas here, by divine Aſſiſtance, I might do
'a great deal of Work of that kind without that
'Toil and Peril.

'11. The Congregation at *Cheſter*, tho' it
'cannot be expected they ſhould conſent to part
'with a Miniſter they have ſo long had a

'Satisfaction in, yet have been pleaſed under 'their Hands to leave it to my own Conſcience 'and Affection; now as to my own Conſcience, 'upon a long and ſerious Conſideration of the 'Matter, (and if I know my own Heart, an 'impartial one) and after many Prayers to God 'for Direction, I am fully ſatisfied that I may '*lawfully* remove, and that there is a Proſpect of 'my being more uſeful if I do remove, and there-'fore it is *expedient* that I ſhould; and as to my 'Affections, though they are very ſtrong to-'wards *Cheſter*, yet I think they ought to be 'over-ruled by my Judgment.

Notwithſtanding all this Caution with which Mr. *Henry* had proceeded, and all the Reaſons upon which he had determined this Affair, his Removal from *Cheſter* proved a very hard Task to him, and preſſed down his Spirit beyond Meaſure; the Day before he left that Place was the Lord's day, *May* 11, 1712, on which he writes, 'A very ſad Day, O that by the Sad-'neſs of their Countenances and mine, our Hearts 'may be made better; I expounded the laſt 'Chapter of *Joſhua* in the Morning, and the laſt 'of *Matthew* in the Afternoon, and preached 'from 1 *Theſ.* 4. 17, 18. *We ſhall be for ever* '*with the Lord, wherefore comfort one another with* '*theſe Words*; I ſee I have been unkind to the 'Congregation who love me too well.

'On the 12th, in much Heavineſs I ſet out in 'the Coach for *London*, not knowing the Things 'that ſhall befal me there; on the 15th we came 'to *London*, lodg'd at Mrs. *Scots*, kindly en-

'tertained

'tertained my Brother *Hilton* with me; but Lord 'am I in my Way? I *look back* with Sorrow for 'leaving *Cheſter*, I *look forward* with Fear, but 'unto thee, O Lord, do I *look up*.

On the 18th, which was the Lord's-day, he began his ſtated Paſtoral Work at *Hackney*; in the Morning he expounded the 1ſt of *Geneſis*, in the Afternoon the 1ſt of *Matthew*, beginning the World as it were anew, and preached from *Acts* 16. 9. *Come over to Macedonia and help us*; on which he writes, 'An encouraging Auditory, 'O that Good may be done to precious Souls! 'but I am ſad in Spirit, lamenting my Depar-'ture from my Friends in *Cheſter*; and yet if they 'be well provided for I ſhall be eaſy, whatever 'Diſcouragements I may meet with here.

His Lord's-days Work he managed at *Hackney* in the ſame Method as he had done at *Cheſter*, only that inſtead of beginning with the 100 Pſalm, he begun with a ſhort Prayer; for the reſt the Order was the ſame, and I muſt refer the Reader to the Account of it that has been already given.

Tho' his natural Strength was abated and Diſtempers growing upon him, yet he abated nothing of his wonted Zeal and Diligence, either on the Lord's day or Lecture-days, in expounding, preaching or catechiſing; he kept his uſual Hour of beginning Publick Worſhip, and tho' it was earlier than the Congregation at *Hackney* had been accuſtomed to come together, yet he was punctual to the Time, and they ſoon came to it, and that without Reluctancy, and were many of them well pleaſed with it; and thus he did

in the Afternoon as well as in the Morning.

He made it plainly to appear he ſought not his Eaſe and Pleaſure in coming up to *London*; here was a large Field of Service, and he had a large Heart, and on that account the Place ſuited him very well; he has more than once preached the Lord's-day Morning Lecture at *Little St. Hellens*, and then returned to *Hackney*, and preached and expounded as uſual both Parts of the Day there; ſometimes after having preached Morning and Afternoon at *Hackney*, he has gone to Mr. *Lloyd*'s Meeting-Houſe in *Wapping*, to the Charity-School at *Shakeſpear*'s-Walk, and ſometimes over the Water to *Redriff*, and preached the Evening Lecture, and return'd home, and gone through the ſeveral Parts of Family Worſhip as uſual.

Some Weeks he has been employed in preaching Lectures every Day in the Week, and ſometimes twice or thrice on the ſame Day: Indeed, if ever any Miniſter in our Days erred in exceſs of Labours, he was the Perſon; but he would never be perſwaded to remit any thing of his Diligence, nor did he care to be much preſſed on that Point, as if he had a ſecret Hint given him that the time of his Departure was at hand; his Motion in Holineſs and Service was the ſwifter as he came nearer the Center of his Reſt.

He had much Comfort in ſome Sermons that he preached in *Hackney* not long after his coming among them, from *Mat.* 16. 26. *For what is a Man profited if he ſhall gain the whole World and loſe his own Soul? Or what ſhall a Man give in exchange*

for

for his Soul? He finiſhed that Subject *October* 12. 1712. and with Pleaſure underſtood by many that they were much affected with it, and they hoped much edified by it; and ſome of them ſaid they were reſolved they would never purſue the World ſo eagerly as they had done.

Beſides his Catechiſing in *Hackney* on *Saturdays*, which he ſet up in the beginning of *July*, the ſecond Month after his coming thither; he was not long after invited to undertake a Catechetical Lecture in *London*; ſome ſerious Chriſtians came over to *Hackney* on purpoſe to propoſe this to him, and though it was the Exerciſe that he took a peculiar Pleaſure in, yet ſuch was his Humility and Reſpect for his Brethren, the Miniſters in *London*, that he would not give a poſitive Anſwer till he had firſt conſulted them about it; they all heartily approved of it, and ſeveral Miniſters of both Denominations ſent their Sons to it, and often attended upon it themſelves.

Mr. *Willcox*'s Meeting-Houſe was the Place firſt mentioned, and Mr. *Henry* was well pleaſed with that Scituation, both as being more out of the Noiſe, and the Place where Mr. *Doolittle*, his old Acquaintance and Tutor, had faithfully miniſtred for many Years, and particularly in the Work of Catechiſing; the Reverend Mr. *Showers* was very earneſt with him to have accepted of his Place for this Work, but he declined it; for, ſays he, 'Mr. *Willcox*'s People ſpoke firſt, and I chuſe it 'becauſe a more private Place; the Lord grant 'it may turn to his Glory.

This uſeful Lecture was kept on *Tueſdays* in the Evening, his Method was very proper and plain, it was very well attended, and every thing managed with great Decency and Order according to the Method of his *Scripture-Catechiſm*, tho' with ſome variation; and I have reaſon to believe it was of great uſe both to the Catechumens themſelves, and to many others that conſtantly attended upon it.

Every one that was acquainted with Mr. *Henry*, knows that he had a very tender Concern for the Souls of young Perſons, and was very deſirous that they might be furniſhed with all proper means of Inſtruction in the Knowledge of God: I have a Paper drawn up by him about Charity-Schools; he was much pleaſed with thoſe that were already ſet up, and was very deſirous more of this kind might be done; the Paper which he left in my Hands is this:

'It is humbly propoſed that ſome Endeavours 'may be uſed to form and maintain Charity-'Schools among the Diſſenters both in City and 'Country, for the Teaching of poor Children to 'Read and Write, *&c.* and to cloath them and 'teach them the Aſſemblies Catechiſm. It is 'thought adviſeable and not impracticable.

'1. It is thought adviſeable; for,

'1. It is in itſelf a very good Work, it will 'civilize the Poor of the Nation, and promote the 'Knowledge of God among them, and tend to 'make the other means of Knowledge more ef-'fectual: How much Evil may, by the Bleſ-'ſing of God, hereby be prevented, and how

'much

'much Good may hereby be laid a Foundation 'for.

'2. The Eſtabliſhed Church hath ſet us a good 'Example of it, many Perſons of Rank and 'Figure are engaged in it, and great Sums have 'been contributed to it; their Zeal ſhould pro-'voke us, and thus it becomes us to fulfil all 'Righteouſneſs.

'3. It is certain that the Church of *England* 'hath gained and will gain by theſe Charity-'Schools great Advantage againſt the Diſſent-'ers, and gain it in a way that appears Credi-'table and Honourable; the Gentry of the Na-'tion have generally left the Diſſenters, the Men 'of Buſineſs are kept from them by the Sacra-'mental Teſt, and the Charity Schools will carry 'off the Poor of the Nation; and then to what 'purpoſe is it to breed up Miniſters, when in 'one Age there may be few or no People to at-'tend them?

'If the Cauſe of the Diſſenters be a juſt and 'juſtifiable Cauſe, we ought to uſe all juſt and 'juſtifiable Methods to ſupport it, to which, as 'the Caſe now ſtands, this ſeems highly neceſſa-'ry, and it is better late than never; tho' the 'Ground that has been loſt ſhould not be re-'trieved, yet what remains may, by the Bleſ-'ſing of God, be kept.

'4. It is complain'd of (how juſtly I know 'not) that many who are bred in the publick 'Charity-Schools diſcover a great Enmity to the 'Diſſenters; it is therefore deſirable that ſome 'ſhould be bred up among us, who ſhould be

'taught, on the contrary, to have and expreſs 'great Charity and Moderation towards thoſe 'of the publick Eſtabliſhment, and ſo to over-'come Evil with Good.

'5. Such a Work of general Uſefulneſs, done 'in a right manner, would be very much for the 'Credit of the Diſſenters, and recommend them 'to the good Opinion of the Nation.

'6. It would be in many Places an Encourage-'ment to Diſſenting Miniſters, to have ſuch a 'number of young People willingly attending 'their Miniſtry, and to have an Opportunity, 'if it be needful, of Catechiſing and Inſtructing 'them publickly in the Ways of God.

'7. The Allowance for the Teaching of theſe 'Charity-Schools would be ſomething of a Help 'and Maintenance to ſuch poor Scholars or Mi-'niſters, as for want of better Encouragement 'would willingly undertake ſuch a Service.

'2. It is thought to be practicable; tho' never 'any good Work was attempted, but it met with 'Difficulties, yet it is hoped the Difficulties that 'may attend this will not prove inſuperable.

'Queſt. 1. *Will they not preſently be ſuppreſſed?* Anſwer,

'1. There is no ſuch Law againſt Teaching 'to Read and Write, as there is againſt Teaching 'Grammar-Schools, and keeping Academies with-'out a Licenſe.

'2. It is ſo good a Work that it will be no 'Credit to any one to oppoſe it, eſpecially if ſuch 'Places be choſen where there is no ſuch on a 'publick Foot, and if they be managed with 'Prudence and Temper.

'3. It

'3. It is but trying, if the Attempt be not 'made it is our Fault, if it be made and cruſh'd 'tis other Peoples.

'Queſt. 2. *How will the Expence be maintained?* 'Anſwer,

'1. Who can tell how God may open the 'Hearts and Hands of People for ſo good a 'Work.

'2. Many Diſſenters who now contribute to 'to the publick Charity-Schools, perhaps becauſe 'there are no other, would chuſe to turn the 'Stream into this Channel if it were but once 'opened.

'3. It may be ſome of the Eſtabliſhed Church, 'tho' they would not contribute to the Mainte-'nance of our Miniſters, yet would out of Reſpect 'to poor Children give ſomething to theſe 'Charity Schools.

'4. Some Charities left at Diſcretion might per-'haps be applied this way very much to Satisfaction, 'ſince the helping of young People into the World 'and the fitting them to be uſeful in it, is ac-'counted by all as good a Work as any what-'ſoever.

'5. 'Tis good to truſt Providence in the 'way of our Duty, which ſometimes wonderfully 'appears; and there has ſeemed of late a great 'Diſpoſition in many good People, in and about 'the great City to promote this good Work, 'and ſomething beyond Expectation has been al-'ready done in it.

I am very ſenſible what a Diſpoſition there is in thoſe that condemn our Diſſent from the

Church of *England*, to put a ſevere Conſtruction upon every thing we ſay and do; and perhaps this Propoſal may meet with the like Treatment; but I think it carries ſo much weight in it that I could not perſwade my ſelf to ſuppreſs it, hoping it will come into many Hands who will have the Heart to make a good uſe of it, and will purſue the deſign which this Wiſe and Good Man had ſo much at Heart; and indeed he did not ſatisfie himſelf to Speak or Write for it only, but having the Diſpoſition of a conſiderable Sum of Money left by an Honourable Friend of his, he ordered Twenty Pounds to be paid to one of theſe Charity-Schools, which they have accordingly received, and go on in the good deſign with great Succeſs.

While Mr. *Henry* was thus every way laying out himſelf for the good of Souls, both of Young and Old, in and about *London*, his Spirit was much afflicted with the Thoughts of their unſettled State at *Cheſter*. Mr. *Blackmore* of *Worceſter* was firſt invited to ſucceed him; but after the Matter had depended a good while, and the Deſires and Expectations of the People at *Cheſter* were raiſed to a great heighth, he could not prevail with himſelf to remove to them: then they applied themſelves to Mr. *Aldred* of *Eccles* in *Lancaſhire*, but after much Deliberation, neither could he ſee his Way clear. Theſe Diſappointments gave Mr. *Henry* a great deal of Trouble, and coſt him many Tears and Prayers; at length God provided wonderfully well for them; Mr. *Gardner* and Mr. *Withington* are Labouring among

mong them in the Word and Doctrine with universal Acceptance, and we hope may be continued in their uſefulneſs for many Years, building upon the good Foundation that has been laid by thoſe Maſter-builders that have gone before them.

Mr. *Henry* had ſo many Calls to preach at *London* and in the Suburbs, that he ſeems ſometimes in his Diary to excuſe it to himſelf that he was ſo often thus engaged. On the 25th of *January* 1712. on the Lord's Day, I find this Note: 'I 'went in the Evening to open an Evening Le-'cture near *Shadwel* Church, and preached from 'Pſal. 73. 28. I hope, through Grace, I can ſay 'the Reaſon why I am ſo much in my Work is, 'becauſe the Love of Chriſt conſtrains me, and I 'find by Experience it is good for me to draw near 'to God.

One *Tueſday* Evening as he was coming from his Catechiſtical Exerciſe, *March* 3, 1713. he fell into the Hands of Robbers within half a Mile of *Hackney*, they took from him about Ten or Eleven Shillings, upon which he makes theſe Remarks: '1. What reaſon have I to be thankful to 'God, that having travel'd ſo much, yet I was 'never Rob'd before now. 2. What abundance 'of Evil this Love of Money is the root of, that 'four Men ſhould venture their Lives and Souls 'for about Half a Crown a-piece. 3. See the Pow-'er of Satan working in the Children of Diſo-'bedience. 4. The Vanity of Worldly Wealth, 'how ſoon we may be ſtript of it, how looſe we 'ought to ſit to it.

In

In the Month of *July* 1713. on the 20th Day, he ſet out on his Journey for *Cheſter*; for when he left them he promiſed while he was able, to come down once a Year and ſpend ſome Sabbaths with them; and this his Friends at *Hackney* not only conſented to, but if I miſtake not, they were the firſt that propoſed it; on this Journey he writes:

'I am now ſet out in the Coach for *Cheſter* 'to viſit my Friends in the Country, as I pur-'pos'd and promis'd when I came hither, aiming 'at God's Glory and the Edification of ſome Souls; 'in Proſpect of that, the Charge and Trouble of 'the Journey ſhall be as nothing to me.

'On the 23d we came to *Whitchurch*, a very 'wet Day, but many of my Friends met me 'there to my great reviving; in the Afternoon I 'went and preached at *Broad-Oak*, from *Rom.* 1. '11. *For I long to ſee you, that I may impart unto you 'ſome Spiritual Gift, to the end you may be eſtabliſh-'ed.* The next Day I went to *Cheſter*, where 'my Friends received me with much Affection 'and Reſpect, ſo that I could not but ſay, it was 'worth the while to come. On the Lord's Day 'preached from 1 *Tim.* 6. 12. *Lay hold on Eter-'nal Life*: It was very pleaſant to me to preach 'in the old Place, where I have often met with 'God and been owned by him: On the *Wedneſ-'day* we kept a Congregational Faſt, the next 'Lord's Day preached and adminiſtred the 'Lord's Supper to my beloved Flock, a great 'Congregation. On *Monday* went to *Middlewith*, 'preached a Lecture there from *Matth.* 24. 12. '*Iniquity abounds*; the next Day to *Knutsford* to

'a

'a Meeting of Miniſters, I preached from *Col.* '2. 8. *Though abſent in the Fleſh, yet preſent* '*in the Spirit*, about the Spiritual Communion 'of Saints.

'On Lord's Day, *Aug.* 9. preached at *Cheſter* 'from *Tit.* 2. 13. *Looking for the Bleſſed Hope.* I 'took an affectionate Farewel of many of my 'Friends, pray'd with many of them; the next 'Day ſet out from *Cheſter* with much ado for '*Nantwich*, where Mr. *Motterſhed* is well ſettled; 'preached from *Joſh.* 1. 5, 6. *As I was with* 'Moſes *I will be with thee, be ſtrong and of a good* '*Courage*: From thence that Night to *Wrenbury* '*Wood*, and preached there from *John* 1 48. and 'from thence to *Demford*, and preached at *Whit-* '*church* from 1 *Pet.* 5. 10. and took my leave of 'my dear Friends there, and went into the Coach 'alone, came to *London* the 15th, and found my 'Tabernacle in Peace.

The next Day being the Lord's Day, he preached twice as uſual, and adminiſtred the Lord's Supper, but the next Day complained of great Wearineſs and Sleepineſs; and upon conſulting Sir *Richard Blackmore*, perceived ſome Symptoms of a *Diabetes*, which obliged him the next Lord's Day to keep Houſe, the Doctor abſolutely forbidding his going out; on which he writes, 'A 'melancholy Day, and yet not without ſome 'Communion with God; perhaps I have been 'inordinately deſirous to be at my Study and 'Work again.

By the Bleſſing of God, upon Advice and Means, this Diſtemper went off in a few Days time;

time; the next Lord's Day he went on in his publick Work, and ſays, 'Bleſſed be my God, 'who carried me through it with Eaſe and 'Pleaſure.

The next Month, *Sept.* 20. the Lord's Day, he had a ſharp Fit of the Stone but went through the Work of the Day; that Evening and the Day after he voided ſeveral pretty large Stones, and yet the next Day went to *London* to his Catechiſing, and on *Wedneſday* preached the Lecture at *Hackney*, and on *Thurſday* Evening preached the Evening Lecture at *Spittle-Fields*, and on *Friday* joyn'd in a Faſt at Mr. *Flemmings* at *Founders-Hall*, and there preached, and on *Saturday* writes, *I bleſs God I have now my Health well again.*

The painful Diſtemper ſtill had its Returns; on the 13th of *December* on the Lord's Day Morning ſoon after Midnight, he was ſeized with another Fit of the Stone; but, ſays he, 'Bleſſed be 'God the Pain went off in about an Hours time, 'tho' fatigued with it, yet the poor Body fitted in 'ſome meaſure to ſerve the Lord; I went to *Lon-* 'don, preached the Morning Lecture at St. *Hel-* 'lens, from *John* 20. 1. *The firſt Day of the Week* 'early while it was yet dark; and then returned to 'Hackney and went through the Sabbath Work 'there, bleſſed be God for Help from on high.

The *Thurſday* after he had another Fit, and very violent; concerning which, he gives this Account: 'I went to my Study very early in the 'Morning, but before ſeven a Clock, I was ſei- 'zed with a Fit of the Stone, which held me all 'Day, pained and ſick; I lay much on the Bed,

'but had Comfort in lifting up my Heart to 'God, and pleading his Promiſes, and encoura-'ging my ſelf in him; about five a Clock in the 'Evening I had Eaſe, about ten I voided a large 'Stone; tho' my God cauſed Grief, yet he had 'Compaſſion: On the next Day he writes, Very 'well to Day, tho' very ill Yeſterday; How is 'this Life counter-changed! And yet I am but 'girding on my Harneſs; the Lord prepare me 'for the next Fit, and the Lord prepare me for 'the laſt Fit.

We are now come to his laſt Year, which he enter'd upon with his uſual Zeal and Diligence. He expreſſes a particular Satisfaction that his three Nephews, Mr. *Hardware*, *Tylſton* and *Radford* were at the Lord's Table with him the firſt Sabbath in the New Year.

He takes Notice the next Month of the Death of his good Friend Alderman *Powel*, of whom he ſays, he was an excellent Chriſtian, and of great Experience, and died very comfortably.

And the next Month, *March* 20. he has with more than ordinary Concern of Mind recorded, That 'Mr. *Collins*, Co-paſtor with Mr. *Bragge*, 'and one of the Lecturers of *Pinner's-Hall*, a ſe-'rious, holy Perſon, aged, I ſuppoſe, ſomewhat 'above forty, preached his Turn the laſt *Tueſday* 'Lecture, and was here in *Hackney* Yeſterday 'with Mr. *Powel* about ſome of his Uncle's Cha-'rities, and dined at Mr. *Lydes*, prayed with 'Mrs. *Lydes*, and went home between three and 'four; in the Evening, ſome young Men of the 'Congregation uſed to meet at his Houſe for

'Prayer

'Prayer and religious Conference; he went to 'his Study, and ordered to be called when they 'came: His Maid, after ſome time, went and 'told him they were come, he anſwered, *He 'would come to them preſently*; was heard to un-'lock his Study Door and come out, but imme-'diately fell down dead. This Providence is ve-'ry affecting to me. It is very remarkable, that when he was going out of Mrs. *Lydes* Chamber, who was then in a dying Condition, he turned again and deſired the Servant to tell her Miſtreſs he ſhould ſoon meet her in Heaven, and about ten Days after, *March* 29. that good Gentlewoman finiſhed her Courſe in her Sleep.

The beginning of this Year Mr. *Henry*'s Diary is very full of Expreſſions of Fear and Concern about publick Affairs; he had very dark Apprehenſions: The Bill againſt the Diſſenters Schools he look'd upon not only as a very great Grievance in it ſelf, but as leading to further Severities. It was on this Occaſion that he preached an excellent Sermon, *May* 26. at Mr. *Buſh's* Meeting Place, from 2 *Chron.* 20. 12. *Neither know we what to do, but our Eyes are upon thee*: This was but the Week before he took his laſt Journey to *Cheſter*, from which God had determined that he ſhould return to us no more.

The 30th of *May*, being the Lord's Day, he choſe to adminiſter the Lord's Supper, as a good Preparation for his Journey, and the beſt way of parting with his Friends at *Hackney*. That Day he expounded in the 38th of *Exodus* in the Morning, and in the 7th of *Luke* in the Afternoon,

and

and preached from *Rev.* 5. 9. *For thou waſt ſlain, and haſt redeemed us to God by thy Blood.* This was his laſt Sabbath in *Hackney*, the Providence of God having ordered it ſo, that he muſt go down in *Cheſhire* and die in the midſt of his old Friends there.

On *Monday* the laſt of *May* he took Coach for *Cheſter*, ſome of us went out at the ſame time for *Coventry*, and at St. *Albans* we parted with him; the *Cheſter* Coach going longer Stages than we could perform; we did not think it would have been our long and laſt Farewel, but it proved to be ſo: As far as I can learn he bore the Journey well. In a Letter to Mrs. *Henry*, dated *June* the 7th, he ſays, *He is well, that his Friends tell him, he ſeems to them to be better than he was when with them the laſt Year:* And expreſſes his great Joy at Mr. *Gardner*'s Settlement among them, and his Performances with them. As he parted with his Friends at *Hackney* at the Lord's Table, ſo he met his old Friends at *Cheſter* at the ſame Place; it was their Sacrament-Day, they had a full Communion, none of the Congregation gone off. And he adds, 'If none have left it while it was un-'ſettled, I hope none will leave it now it is ſo 'well ſettled.

On *Tueſday*, *June* the 8th, he went to *Wrexham* and preached there, and ſays, *He returned that Night to* Cheſter, *not at all tired, but thought fit to drink ſome Bottles of* Briſtol *Waters to prevent the Return of his Diabetes*; of which he ſeemed to have ſome Apprehenſion.

On the 14th he went to *Grange* to his Brother *Warburton*'s, and from thence to *Knutsford*, Mr.

Gardner went with him, where he met ſeveral Miniſters, and went from thence on *Tueſday* Evening to *Chowbent* in *Lancaſhire*, and returned to *Cheſter* on the *Wedneſday*, and did not perceive himſelf to be weary; but ſome of his Friends thought he prejudiced his Health by riding ſo many Miles in ſo ſhort a time, and by his Labours in every Place where he came; he complained of the heat of the Weather, and ſays, *It makes me almoſt as faint and feeble as I was when I came up laſt*: By which I conclude he had ſome Return of his Diabetes; for he immediately adds, 'If God bring 'me home in ſafety, I believe it will do well to 'uſe the Means I did laſt Year, unleſs the Return 'of the cool Weather ſhould make it needleſs, 'for when I am in the Air I am beſt: He writes, 'Tho' I am here among my old Friends, yet I 'find my new ones lye very near my Heart, a-'mong whom God has now cut out my Work.

On the 19th, the laſt Letter Mrs. *Henry* received from him, he writes, *That he had taken the Coach for* Wedneſday *next*, which was *June* 23. *deſigned to go into it at* Whitchurch, *and was pleaſed that he was to have the Company of Mr.* Yates *of* Whitchurch; *and deſires, that ſince the* Wedneſday *after his coming up, would be in Courſe their Quarterly Faſt at* Hackney, *Care might be taken to ingage the Help of ſome of the Miniſters.*

Such was his Concern, that his Maſter's Work might go on, and ſuffer no Interruption or Diſappointment by his Abſence. The next Day, which was the Lord's-Day, he ſpent at *Cheſter*, and it was the laſt Sabbath he enjoy'd on Earth;

God

God was pleaſed ſo to order it, that he ſhould ſpend his laſt in that Place, and among that People, where he had ſpent ſo many Comfortable and Heavenly Sabbaths for above four and twenty Years together. And I cannot let it paſs without a particular Obſervation, that the two laſt Sabbaths he ſpent on Earth, God ſhould direct him to a Subject ſo ſuitable to what he had appointed, and was ſo ſpeedily to be performed for him. Thoſe two Sabbaths he was wholly taken up with the Thoughts of that Eternal Sabbath and Reſt, which the Spirits of Juſt Men enjoy in Heaven; the laſt Sabbath but one he preached from *Heb.* 4. 9. *There remaineth therefore a Reſt for the People of God*; and the laſt of all from the firſt Verſe of the ſame Chap. *Let us therefore fear, leſt a Promiſe being left us of entring into his Reſt, any of you ſhould ſeem to come ſhort of it.*

There ſeems to be ſo much of the Finger of God in pointing to ſuch a Subject as this, that I cannot but think, it muſt be every Body's Deſire to know how his Thoughts were employed about it; and therefore I ſhall give the Reader an Abſtract of his Sermons on both theſe Texts, and have only this to deſire of him, that while he reads them he would carry it in his Mind, that this Heavenly Sabbath and Reſt, was the Point his Soul was aiming at, with more than common Deſire and Care, but a few Days and Hours before he arrived there. In the former Diſcourſe you may diſcern the high Thoughts and Eſtimation he had of that Reſt; in the lat-

ter, his Conſcientious Care, and deep Concern, that neither himſelf nor his Hearers ſhould come ſhort of it.

Heb. 4. 9. *There remaineth therefore a Reſt for the People of God.*

'Σαββατισμὸς. The keeping of the Sabbath.

'1. A *Literal* Sabbath deſign'd to be obſerved 'in the Goſpel Church.

'2. A *Spiritual* Sabbath deſign'd to be enjoy'd 'by all Believers.

'Security and Serenity, *Pſal.* 116. 7. *Iſa.* 32. 17.

'3. An eternal Sabbath remains for the People 'of God.

'Doct. *The Happineſs of Heaven is the conſtant 'keeping of a Sabbath.*

'*Shew.* 1. Heaven is a Sabbath.

'1. This is to make thoſe that love Sabbaths 'long for Heaven.

'2. To make thoſe that long for Heaven love 'Sabbaths.

'1. The Appointment of this Happineſs is like 'the Inſtitution of the Sabbath.

'2. The Enjoyment of it is like the keeping 'of a Sabbath.

'*For the firſt.* Let us ſee wherein Heaven is 'like a Sabbath, *Dictum Domus Eliæ.*

'1. The Sabbath is a divine Appointment, and 'ſo is Heaven.

'The Day which the Lord has made, *Pſal.* '118. 24.

'Which he has revealed, *Neh.* 9. 14.

'So Heaven; 'tis of God's preparing, the Houſe 'which the Lord has built, *Heb.* 8. 2.

'And

'And which he has revealed, 2 *Tim.* 1. 11.

'God would glorify himſelf to the utmoſt, 'tis 'opus Deo dignum.

'After the Heavens and the Earth were fi-'niſhed.

'2. The Sabbath is an antient Appointment.

''Twas from the beginning, *Gen.* 2. 1, 2.

'The Jews have a Saying, That the Sabbath 'and Paradiſe were made before the World.

'Heaven was ſo, *Matt.* 25. 34.

'The Preparation made, long in preparing.

'The Perſons choſen for Heaven is a Society 'of Perſons. A City conſiſts of Citizens; theſe 'incorporated in the divine Church, *Heb.* 12. 23.

'3. The Sabbath was made for Man, *Mark* 2. '22. For the Benefit and Comfort of Man; For 'Man's Eaſe, Honour, Advantage, in keeping 'up Communion with his Maker.

'So Heaven is ſaid to be *prepared for you*, Matt. '25. 34. whereas Hell is ſaid to be *prepared for the 'Devil and his Angels.*

'4. The Sabbath is a laſting Appointment, the 'other Feaſts of the Lord were not ſo.

'Preſent Comforts are expiring, but heavenly 'Comforts are durable. The Sabbath was out 'of the Six Days of the Creation; ſo Hea-'ven will ſurvive all God's other Works; 'when Heaven and Earth are in another Senſe 'finiſhed, 2 *Pet.* 3. 7, 13.

'*For the* 2*d.* The keeping of a Sabbath is the 'Happineſs of Heaven.

'1. The Sabbath is a Day of Reſt, and Hea-'ven is an everlaſting Reſt: This is principally

'intended. The Sabbath is a Reſt after Labour; '*Six Days ſhalt thou labour*, i. e. in our Work, the 'Work aſſigned us; ſo Heaven is Reſt after La-'bour. We muſt labour in this World, and then 'enter into Reſt, *Eccl.* 5. 12. Works that follow, '*Rev.* 14. 13. It is a holy Reſt; a Reſt that 'God calls us into. He calls us ſometimes into 'a Deſart to *reſt a while*, *Mark* 6. 31. but into a 'Paradice to *reſt for ever*. Under the Law the 'Servants and Cattle were to reſt, *Deut.* 5. 14. 'And in Heaven the Creature will reſt from the 'Vanity it groans under, *Rom.* 8. 19. 'Tis Reſt 'by Conſent. All *Iſrael* reſted on the Sabbath-'Day: As they did together in *Canaan*. Hea-'ven is a Sabbath-Reſt; For,

'1. It perfectly frees us from all Remainders 'of Sin and Corruption; as *Iſrael* when they 'went out of *Egypt* were freed from the Bond-'age. Sin is a Tyranny, a Drudgery: No Toil 'after your ſpiritual Warfare, *Rom.* 7. 24.

'2. It puts us out of the Reach of Satan's 'Temptations. That Land has Reſt from War, 'as the Reſt given to *David* from all his Enemies 'round about: 'Tis the Church's Reſt.

'3. It diſchargeth us from all the Toils and 'Troubles of this preſent World: None of them 'there. No Wearineſs in our Callings: No 'Sweat of our Face, but an intire Reſt from all 'Pain and Sickneſs, *&c.*

'4. It eaſeth us of all the Hardſhips that at-'tend us in the Service of God. Our Work for 'God and our Souls is now done with much Dif-'ficulty; *the Fleſh is weak*: But in Heaven the

Bo-

'Body is made ſpiritual. That's the true Sabba-
'tical Year, of which that under the Law was
'an Emblem, when Land brought forth of it ſelf,
'not till'd or torn.

'5. It repoſeth the Soul *in* God. The Sabbath
'is a Reſt *in* God. The Satisfaction of the Soul
'conſiſts in a Relation to God and Intereſt in
'him. Holy Souls when brought to the Viſion
'and Fruition of God ſay, *This is my Reſt for ever.*

'2. The Sabbath is a Day of *Joy*; 'tis more
'than Reſt. *Pſal.* 118. 24. *This is the Day which*
'the Lord has made, we will rejoyce and be glad there-
'in. And Heaven is Joy: But more particularly,

'1. Every thing is there that is joyful. God
'reconcil'd, pleas'd, communicating himſelf as
'on the Sabbath in that World which is Light.
'Tis the Joy of our Lord, *Matt.* 25. 21.

'2. Every thing in the Soul that diſpoſes it to
'be joyful: Love to God, Satisfaction in it ſelf,
'it has what it would have.

'3. Nothing to damp this Joy, *Iſa.* 25. 6. No
'grieving Thorn without or within; no melan-
'choly Proſpect.

'3. The Sabbath is a Day of Praiſe. God has
'the Glory, when we have the Comfort. Now
'in Heaven,

'1. We ſhall ſee more than ever, and therefore
'ſhall praiſe more; ſhall look further than ever
'into the Myſteries of Redeeming Love.

'2. We ſhall have richer and fuller Communi-
'cations of divine Grace than ever before. We
'ſhall be abundantly ſatisfied.

'3. We ſhall love more than ever. That hea-
'venly Fire will flame in everlaſting Thankſgi-
'vings; never go out: *Reſt not Day or Night*, ſay-
'ing, *Holy, holy, holy*, Rev. 4. 8.

'4. The Sabbath is a Memorial, ſo is Heaven.
'In keeping the Sabbath, there is a Commemora-
'tion of the Creation of the World, and the Re-
'ſurrection of Chriſt; and to the *Iſraelites* a Com-
'memoration of their Deliverance out of *Egypt*.
'And the *Happineſs* of the Saints in Heaven will
'conſiſt as much in the *Remembrance of what is paſt*,
'as their *Holineſs* now, in the *Proſpect of what is to*
'*come*. *Son remember*, will be as *pleaſing* a Peal in
'*Heaven*, as it will be a *dreadful* one in *Hell*.

'5. The Sabbath is a Day of Communion with
'God; 'twas deſign'd ſo to our firſt Parents; to
'*Iſrael*; 'tis deſign'd ſo to us, to be a Day of Con-
'verſe and Correſpondence; like Poſt-day, Let-
'ters go out and come in: A Day when God com-
'municates himſelf to his People. And what is
'Heaven but this Communion in Perfection? God
'manifeſting himſelf to them, they manifeſting
'themſelves to him.

'6. The Sabbath is a holy Convocation. The
'People of God met together on Sabbath-days,
'*Acts* 20. 7. In Heaven there will be a general
'Aſſembly of all God's ſpiritual *Iſrael*, Luk. 13.
'29. all that ever were, or are, or ever ſhall be,
'they ſhall be gathered to Chriſt, 2 *Theſ.* 2. 1.

'2. *Shew*. That the keeping of the Sabbath in
'Heaven will be much better, and more comfor-
'table than keeping Sabbaths on Earth. 'Tis
'good to be here, but better there: For,

1. 'Here

'1. Here we are at a diſtance from God; there 'we are brought near him: Now abſent from the 'Lord, then preſent, 2 *Cor.* 5. 6, 8. Here we 'have a Sabbath now and then in the Camp; there 'a conſtant one in the Court: Here boarded out 'at School, there fetched home to our Father's 'Houſe.

'2. Here we are in the Dark, and under a Vail, 'but there we ſhall ſee all things clearly; here we 'enquire in God's Temple, but after all our En-'quiries our Diſcoveries are ſhort and defective, 'we know but in part. The Word we read and 'hear is in many Places obſcure to us, but there 'the Vail will be rent; Doubts reſolved: We 'ſhall ſee all things clearly, 1 *Cor.* 13. 9.

'3. Here we are dull, defective in our beſt Per-'formances; but there we ſhall be all Light, and 'Love as well as Light. Now we cannot do the 'Good we would, are diſturbed with vain 'Thoughts, Diſtractions. Sabbath-work done 'by the halves, through the Vanity of our Minds, 'and the Infirmity of the Fleſh. The Body is a 'Clog; but there will be no corrupt Nature, no 'Body of Sin, no Body of Fleſh, no Flawes in 'our Work.

'4. Here we are often diſquieted and in Sor-'row; we have other Work to do beſides that of 'Joy and Praiſe. We repent now in Tears; hang 'our Harps on the Willow-Trees; we go mourn-'ing; Enemies mock at our Sabbaths, our ſpiri-'tual Enemies, *Lam.* 1. 7. But there will be no-'thing but Joy and Praiſe, all pleaſant.

'5. Here

'5. Here we loſe a great deal of our Sabbath-'time unavoidably, but there will be none loſt in 'Heaven, *Rev.* 4. 8. We loſe a great deal in the 'Morning in ſleep, but from the Morning of the 'Reſurrection we ſhall never ſleep, nor need it; 'in Dreſſing, but there always dreſt; in going to 'the Aſſembly, but there going no more out; in bo-'dily Refreſhments, no Eating and Drinking there.

'6. Here our Sabbath-Aſſemblies are but ſmall 'and mix'd, but there full and perfectly pure. 'Here we meet with a few, the Doors ſhut for 'fear of the *Jews*, thoſe of our own Neighbour-'hood; but in Heaven, all from the Eaſt and the 'Weſt; here thoſe of our own Age and Day, there '*Abraham*, *Iſaac* and *Jacob*. Here there are Spots, 'none there; all Saints, and all the Saints, and 'Saints made perfect; no unclean Perſon or Thing, 'a perfect Conſort, and not a jarring String.

'7. Sabbaths here are but Signs that Sabbath is 'the Subſtance, and has in it all the thing ſignifi-'ed. God gave his Sabbaths for *Signs*, Exod. 34. '13. Tokens of his Favour; but in Heaven he 'gives his Favour it ſelf, the full Communication 'of it: 'Tis but a typical Reſt we have here, that's 'a real Reſt, a Sabbath indeed.

'8. Sabbaths here have Nights at the end of 'them, and Week Days to come after them, but 'thats an everlaſting Sabbath. As Chriſt is a 'Prieſt, ſo Heaven is a Sabbath that has no Suc-'ceſſor. That Reſt is perpetual, and we ſhall 'never return to our Toil; that Work is continu-'al, and we ſhall never return to our ſleep, or In-'activity.

'Theſe

'These are ſhort Sabbaths, ſoon over, and 'we muſt go down from the Mount, our ſolemn Aſſemblies muſt diſperſe. For the Application,

'1. Then we have reaſon to call the Sabbath 'of the Lord honourable, and to honour it, *Iſa.* 58. 13. For when the Scripture would ſet forth 'the Glory and Happineſs of Heaven itſelf, it 'ſpeaks of it as the keeping of a Sabbath. The 'Jews call'd the Sabbath the Queen of Days; 'let us put a difference between Sabbath-time 'and other time, call it not only the Lord's 'Day, the Lord Chriſt's Day, one of the Days 'of the Son of Man, but call it one of the Days 'of Heaven.

'2. Then thoſe are very unfit for Heaven 'that ſay, When will the Sabbath be gone? 'that are weary of it, ſnuff at it, call it a 'Wearineſs, *Mal.* 1. 13. Heaven will be no Hea'ven to ſuch, they cannot truly deſire it, but 'ignorantly; they know not what the Day of 'the Lord is.

'3. Since this Sabbatiſm remains for the Peo'ple of God, let us make it ſure that we are 'God's People. *I have preached as if we were all 'going to this Sabbath, but is it ſo?* Are there not 'many of you that have no Part or Lot in this 'Matter? *Let us therefore fear*, What will be'come of you if you be not God's People? Is 'Heaven Everlaſting Reſt, Hell is Everlaſting 'Pain and Torment?

'4. Let this quicken and engage us to the great 'Duty of Sabbath-Sanctification.

'1. Let

'1. Let us take *Pleaſure* in ſanctifying the 'Sabbath, ſee that Work to be its own Wages, a 'Heaven upon Earth; ſhall we call that a Task 'and a Drudgery, which is now the Employment 'of the upper World, and we hope will be ours 'in the future State: ſay, it is good to be here, '*Pſal.* 34. 1. 10. bid the Sabbath welcome, re-'liſh your Pleaſures of the Sabbath, and you'll 'deſpiſe other Delights.

'2, Take *Pains* in Sabbath-Sanctification; the 'Excellency of the Work ſhould engage us to the 'utmoſt induſtry in it; Let us not trifle when 'we are Working for Heaven, let us ſtir up our 'ſelves and all that is within us, *Pſal.* 103. 1. 'The Sabbath-Day ſhould be the buſieſt Day in 'the Week, it requires Pains, it deſerves it, and 'will recompence it.

'3. Take *Pattern* in Sabbath-Sanctification by 'the Heavenly Work.

'Keep Sabbaths as near as we can to what 'they do it.

'1. Fill up Sabbath Time; tho' we cannot 'be conſtantly imployed, we may be more than 'we are, go from Duty to Duty.

'2. Stand clear from the World, and the 'Things of it, they in Heaven are go quite a-'bove it; let us keep it out as much as may 'be, be dead to it.

'3. Keep in a chearful Frame, 'tis a Feaſt of 'the Lord, and a Feaſt was made for Laughter; this is an Antidote to vain Mirth.

'4. Keep cloſe to the Communion of Saints. 'Chri-

'Chriſtian Sabbaths are ſpent in ſolemn Aſſem-
'blies; there God promiſeth his Preſence.

'5. Be much in Praiſe, do not crowd this
'Work into a Corner, in Secret, in your Families
'only. It is a Thanſgiving-day.

'4. Let this comfort and encourage us in refe-
'rence to the Difficulties and Diſcouragements
'we groan under in our Sabbath-Work, there
'remaineth the keeping of a Sabbath where
'there will be no Complaints.

'1. We complain that we can do but a little Sab-
'bath-Work, but there we ſhall do a great deal.

'2. That what we do we cannot do it as we
'would, but there *we ſhall mount up with Wings like*
'*Eagles, run and not be weary, walk and not faint.*

On the 20th of *June*, his laſt Sabbath, he pur-
ſued this excellent Subject with a ſerious Caution
from *Heb.* 4. 1. *Let us therefore fear, leſt a Pro-*
miſe being left us of entring into his Reſt, any of
you ſhould ſeem to come ſhort of it.

'Two Things preſcribed here in order to our
'entring into this Spiritual and Eternal Reſt.

'1. Faith in the Promiſe of it.

'2. Fear leſt we come ſhort of it.

'I. Faith in the *Promiſe* of it, a *Promiſe* that
'*is left us*, we muſt deal upon Truſt. *Left us*,
''tis almoſt the Word that is us'd, v. 9. *there*
'*remaineth*, &c. 'tis left us as a Legacy, that
'we might live upon the Hopes of it; live by
'Faith.

'*Note*, There is a great *Promiſe* of Eternal Life
'left us, which we muſt act Faith upon, and
'act in every thing by that Faith.

'1. Thank

'1. Thank God that there *is such* a *Promise* left 'us. The *Promise* of that, more valuable than 'the Poſſeſſion of all the World, *Pſal.* 60. 6.

'2. Take hold of that *Promiſe*, faſt hold, '1 *Tim.* 6. 12. This is my Portion; I put in for a 'Share, a Place in *Canaan.*

'3. Take up with it as your Felicity; let me 'enter into this *Reſt*, I will ſay; *the Lines are fal-* '*len well to me.*

'4. Take up with nothing ſhort of it, reſt 'not content with the World's falſe and flatter- 'ing Promiſes.

'5. Think nothing too much to do, too hard 'to ſuffer, or too dear to part with, in purſuit 'of this *promiſed Reſt.*

'6. Truſt to this *Promiſe*, and take Comfort 'from it at all Times, in all Conditions. Keep '*Canaan* in your Eye, both for your Direction 'and for your Encouragement through the Diffi- 'culties of this Wilderneſs. See how the Pa- 'triarchs by Faith ey'd this Promiſe, *Heb.* 11. 'tho' not ſo clearly reveal'd as to us now. Caſt 'not away this Promiſe, or deſpiſe it.

'II. *Fear leſt we come ſhort of it.*

'*Doct.* A Holy Confidence in God's *Promiſe* 'muſt be accompanied with a Holy Diffidence 'of ourſelves, and our own Sufficiency. They 'that hope for Heaven *muſt fear leſt they come* '*ſhort, or ſeem to come ſhort.*

'*Shew.* 1. What this *Fear* is, which muſt be 'kept up.

'1. There is a *Fear* that is neceſſary to the 'beginning of this good Work; the Fear of

'Sin-

'Sinners, *Iſa.* 23. 17. *Jude* 23. *Fear*, leſt I periſh 'in my ſinful *State*. *Lot* muſt be frightned 'out of *Sodom*.

'2. There is *a Fear* that is an Enemy to the 'going on of this Work, ariſing from hard 'Thoughts of God, low Thoughts of Chriſt, '*producing Amazement*, 1 Pet. 3. 7. *Slaviſh Fear*, '*Luke* 1. 74, 75. ſhake thyſelf from this Yoke.

'3. But this is a *Fear* that is of great Uſe 'and Service to us in our Chriſtian Courſe, '*Prov.* 28. 14. and neceſſary to our Perſeve-'rance in it, *Jer.* 32. 40. a *Fear* that is 'to be excited and kept up by proper Conſidera-'tions: As,

'1. The Apoſtle puts himſelf in; *Let us, for 'he had not yet attain'd*, *Phil.* 2. 13. and us'd 'this means of Perſeverance, 1 *Cor.* 9. 1. tho' 'he had ſo great an Aſſurance.

'2. The Duty is requir'd from every one of 'us, *let us Fear*, let us joyntly *Fear*, and do all 'we can to make one another cautious.

'3. We muſt *Fear* for one another, *not leſt 'we, but leſt any of us* ſhould miſs it: Any of 'us that have made ſuch a Converſion to Chri-'ſtianity, and ſuch a Proficiency in it. Now 'what is this *Fear?*

'1. 'Tis a Holy Concern about our Souls and 'Eternity, as Things of the utmoſt Weight and 'Importance, as thoſe that carry Treaſures in 'a dangerous Road.

'2. A Holy Jealouſie of our ſelves; we do not 'diſtruſt Chriſt, but diſtruſt our ſelves; *Lord 'is it I?* leſt I ſhould be a Caſtaway, leſt I

'ſhould

'ſhould be deceiv'd in my ſelf; this will keep us 'from Security.

'3. A Holy Caution againſt Sin; let us be 'always afraid of Sin, as that which diſturbs 'our preſent Reſt, and diſfits for Eternal Reſt, 'and forfeits it; afraid of its Baits, ſtart from 'them; afraid of its Hook, ſtartle at them.

'4. A Holy Dread of the Wrath of God, 'and all thoſe Arguments againſt Sin, which 'are proper to Work upon *Fear*. *Adam* in In-'nocency was aw'd with a Threatning. *Chriſt* '*was heard in that he fear'd*

'5. A Holy Trembling at the Conſequences '·of drawing back. We muſt be continually a-'fraid leſt we ſhould go back, and what will 'become of us if we backſlide? how dear will 'it coſt us?

'*Shew.* 2. What we muſt be afraid of; afraid 'leſt we come ſhort of *Canaan*, as *Iſrael* did, 'we are upon our good Behaviour.

'1. Let us *Fear leſt* we *come ſhort*, as the Run-'ner of his *Prize* or *Goal*. Think how ſad it 'will be if we *come ſhort*.

'1. *We* to whom the *Promiſe* is left; ſhall *we* 'loſe our Legacy for want of claiming it, *we* 'to whom God had ſuch kind Deſigns.

'2. *We* that think *we* have laid hold of the '*Promiſe*, ſhall *we* ſo fooliſhly loſe our Hold, 'and act ſo inconſiſtently with our ſelves.

'*We* that have kept our Hold hitherto, what 'ſhall *we come ſhort*, and ſuffer all that to periſh 'which *we* have done! Leſt *we* come ſhort of 'what was propos'd to us, and of what *we* ex-

'pected

'pected, *we* come ſhort of Heaven, leſt we 'ſeem *to come ſhort.*

'1. That we may not *come ſhort* indeed, let 'us take heed of every thing that looks like it, 'or leads to it; no looking back, no hankering 'after *Egypt*, as *Lot*'s Wife; go not with thoſe 'that look back.

'2. Though we ſhould not *come ſhort*, indeed 'that's not enough, we muſt not ſo much as 'ſeem to come ſhort. Take heed,

'1. Of every thing that blemiſheth the Profeſ-'ſion of our Chriſtianity, ſo that it *ſeems* to *wither*. 'We ſeem to be otherwiſe than we have ſeemed to 'be, otherwiſe than when we ſet out, or as they that 'leave their firſt Love, the Love of their Eſpouſals.

'2. Of every Thing that weakens the Evi-'dence of it to our ſelves; leſt we *ſeem* to 'to our ſelves to *come ſhort*, and ſo walk in 'Darkneſs and diſcourage our ſelves.

'*To conclude*, 1. Let us *Fear* as to the *Land* 'and *Nation*, brought out of the *Egypt* of 'Popery, fear leſt we go back to *Egypt* again. '2. As to the State of our own Souls.

The next Day he left his Friends at *Cheſter*, and ſet forward for his Family and People at *Hackney*; he thought he had found very ſenſible Relief from his Journey to *Knutsford* and *Lancaſhire*, which encouraged him to make an Appointment of preaching at *Nantwich* that Day in his Way to *London*; he was obſerved by all his Friends to be very heavy and ſleepy, but being asked how he did, he always replyed, Well: Mr. *Sudlow* an Apothecary, and very good Friend of

his, ſaid before he left *Cheſter*, they ſhould never ſee him again; as he went by *Dudden* he drank a Glaſs of the Mineral Waters there; before he came to *Torperley* his Horſe ſtumbled in a dirty Hole and threw him, he was a little Wet, but ſaid he had no hurt, nor felt any inconvenience from his Fall; thoſe that were with him preſſed him to light at *Torperly*, but he would go on to *Nantwich*, and there he preached; but the want of his uſual Livelineſs was taken Notice of by all: he Preached from *Jer.* 31. 18. *I have ſurely heard* Ephraim *bemoaning himſelf thus, Thou haſt Chaſtiſed me*, &c. After Sermon he dined, and he was adviſed to loſe a little Blood for fear of any inconvenience from the Fall, though he made no Complaints; after Bleeding he fell aſleep, and his Friends fearing he ſlept too long awakened him, which was not ſo pleaſing to him.

His old intimate Friend Mr. *Illidge* was then with him, and had been deſired by the Honourable Sir *Thomas Delves* and his Lady to invite him to *Doddington*, and he had fully intended to have waited on them, and their Steward was there with Mr. *Illidge* to have conducted him to a Houſe that has been famed for impartial and diſintereſted Religion, and I hope will be ever ſo, but he was not able to proceed any further; he went to Bed at Mr. *Motterſhed*'s Houſe, and ſaid to his Friends, *Pray for me, for now I cannot pray for myſelf:* When they were putting him to Bed he ſpoke of the Excellency of Spiritual Comforts in a time of need, and bleſt God that he had thoſe Comforts: he had ſaid to Mr. *Illidge*, you

 have

have been uſed to take Notice of the Sayings of Dying Men; this is mine, *That a Life ſpent in the Service of God and Communion with him, is the moſt comfortable and pleaſant Life that any one can live in this World.* He had but a reſtleſs Night; about five a Clock in the Morning he was ſeized with what the Doctors agreed to be an Apoplectick Fit; he lay ſpeechleſs with his Eyes fixt, and about eight a Clock on *Tueſday* Morning, *June* 22. he breathed out his precious Soul into the Hands of Chriſt. The Phyſicians could not impute his Death to his Fall, from which he had all along ſaid he felt no ill Conſequence.

A near Relation of his, who for his Piety and Learning was very much eſteemed by Mr. *Henry*, writes on this Occaſion: *I believe it was moſt agreeable to him to have ſo ſhort a Paſſage from his Work to his Reward, and why ſhould we envy him? 'Tis glorious to dye in the Service of ſo great and good a Maſter, who we are ſure will not let any of his Servants, or any of theirs looſe by him.*

On *Thurſday* before the precious Remains were removed from *Nantwich* to be interred at *Trinity-Church* in *Cheſter*, the Reverend Mr. *Reynolds* of *Shrewsbury* preached an excellent Sermon on the ſad Occaſion, (which is printed) and the Day before Mr. *Acton*, Miniſter to the Baptiſt Congregation, had taken very particular and reſpectful Notice of the great Loſs the Church of God had ſuſtained; the Miniſters at *Cheſter* could not be ſilent on ſuch an occaſion, Mr. *Withington* made a ſuitable Diſcourſe to the Providence, both on *Thurſday* and on Lord's Day Morning, and Mr.

Gardner in the Afternoon, from 2 *Kings* 2. 12. *My Father, my Father, the Chariots of* Iſrael, *and the Horſemen thereof.* The Bearers at the Funeral were Mr. *Doughty*, Mr. *Woods*, Mr. *Murrey*, Mr. *Gardner*, Mr. *Beynon*, and Mr. *Motterſhed:* When they came to *Cheſter* they were met by eight of the Clergy, ten Coaches, and a great appearance on Horſeback; many Diſſenting Miniſters followed the Mourners; an univerſal Reſpect was pay'd to him by Perſons of Note and Diſtinction on all ſides: He was buried in *Trinity Church* in *Cheſter*, where the Remains of ſome very dear Relations of his had been before laid in the very Place; of which he had ſaid two and twenty Years ago, *Perhaps this Grave may be next open'd for me, the Lord make me ready, and grant that I may be found ſo doing:* A Year after that, one and twenty Years before he died, his Daughter *Mary* was laid in that Grave; *the fourth* (he ſays) *that have been Buried there within this Year, two of my Brother* Hardware's *Children and two of mine. The Lord prepare me for that cold and ſilent Grave.*

Tho' Mr. *Henry*'s Death was ſudden, we have all the reaſon in the World to believe it was no Surprize to him; you find him often in his Diary taking notice of the ſudden Deaths of many of his Acquaintance, and always with ſome ſuitable Ejaculation that he might be always ready, and that he might be found in God's Way and Work; and he was that *Bleſſed Servant whom his Lord when he came found ſo doing.*

He had for the greateſt part of his Life enjoyed a good meaſure of Health; after his entrance into the

the Miniſtry we ſeldom find him under any great indiſpoſition of Body, we muſt except the Small Pox and a dangerous Fever that he was ſeized with in the Year 1704. of which I think it worth the while to give a more particular Account. That Year on the 27th of *Auguſt*, the Lord's Day, in Reading the Chapter in the Morning he ſuddenly fainted away, but ſoon recovered himſelf and went on with his Work; on which he writes, *A Fever is coming upon me, let me be found ready when ever my Lord comes.*

Though after this he had a bad Night, reſtleſs, burning and ſweating, yet having appointed a Journey he went to *Nantwich*, which afterwards proved his *Mount Nebo*, and preached there from *Pſal.* 110. 3. *Thy People ſhall be willing in the Day of thy Power.* And then, ſays he, *I was well.*

The next Day he went forward to *Haſlington-Chappel*, and by the Conſent of Mr. *Egerton* Rector of *Bartumley*, he there preached the Funeral Sermon of Mr. *Cope*, an aged faithful Miniſter, who by the favour of the Honourable Family of *Crew Offley*, had for ſome Years ſpent his Time and Pains there; Mr. *Cope* had deſired that Mr. *Henry* ſhould preach there on that Occaſion; and he did ſo (as he ſays) to a great Congregation, the laſt that is like to be ever there of the Diſſenters; he preached from *Zech.* 1. 5. *Your Fathers, where are they? And the Prophets, do they live for ever?*

After his return home his Fever prevailed, and he was forced to take his Chamber, and was confined to it the Lord's Day after, which he ſays was the firſt time he had been hindered from his

Sabbath-Work ſince he had the Small-Pox fifteen Years before; this Fever held him above three Weeks, and yet he has put it down in his Diary, that excepting one Morning, he had been enabled both to light the Lamps and burn the Incenſe; that is, Expound and Pray in his Family every Morning and every Evening: He was very deſirous to have gone to the ſolemn Aſſembly before his Phyſitians would give leave, and when it would not be allowed, in ſome Concern he called his Family together and ſaid, *Well, if I muſt not go to the Houſe of God, I will go to the God of the Houſe.*

The firſt time Mr. *Henry* went out of his Doors after this Illneſs was on the Lecture-day, where young Mr. *Harvey* Preached and he Prayed; on this he ſays; *I was willing to go thither firſt where I moſt deſire to be, I would take the firſt Opportunity of paying my Vows.*

Though Mr. *Henry*'s Conſtitution was very healthful and ſtrong, yet there is a great deal of reaſon to believe he put too much upon it; and that not only by his frequent and very fervent Preaching, in which he uſed to Sweat profuſely, but chiefly by his ſitting ſo long together in his Study, and Writing ſo much; this ſtop'd the due Circulation of the Blood and Spirits, and cauſed an Obeſity of Body and Fluſhing in his Face; but his Study was more to him than the Palaces of Princes, and his Work was his moſt pleaſant Recreation.

When the News of his Death had reached *London*, it is not to be expreſt how great and univerſal

univerſal a Concern and Sorrow it occaſioned both in City and Suburbs; I need not ſay how deep a Wound it gave to thoſe of his own Family, it is freſh and bleeding ſtill; the Congregation at *Hackney* gave full Proof of the Value and Affection they had for him; I think there was hardly a Pulpit of the Diſſenters in *London* but what gave Notice of the great Breach that was made upon the Church of God; every Sermon was a Funeral Sermon for Mr. *Henry*, he was univerſally Lamented, and thoſe that are no Friends to the Nonconformiſts, readily acknowledged, that we had loſt one that was an Honour and Support to our weak and deſpiſed Intereſt.

But we have not wholly loſt him, he has left ſomething of himſelf, his excellent Spirit behind him; he has dropt a valuable Mantle, and happy are they that are throughly poſſeſt of it; his Works praiſe him in the Gate, and by them he being dead yet ſpeaketh.

And I ſhall conclude theſe Memoirs with a brief Account of his Printed Books, in which he enjoys a ſort of Immortality here, and the Church of God poſſeſſes an invaluable Treaſure.

1. The firſt time he appeared in Print was a ſmall *Diſcourſe concerning the Nature of Schiſm*; this was Publiſhed in the Year 1689. In it he enquires what that Sin is that the Word of God calls Schiſm, and from all the Places in Scripture where that Word is found, he makes it to appear that it ſignifies Uncharitableneſs and Alienation of Affection among Chriſtians, and judges there may be Schiſm where there is no ſeparate Communion, and there

may be a ſeparate Communion where there is no Schiſm: This was quarrel'd with once and again in a very odd manner, but defended by a Friend of his who perſwaded him to make it publick.

2. The next thing he Publiſhed was *his Father's Life*; after he had collected ſome Materials for it, he would gladly have had Mr. *James Owen* to have Compoſed them and ſent them out into the World; but Mr. *Owen* knew him ſo well, that he thought none ſo fit to do it as himſelf, and prevailed with him to go through with it, which he did in the Year 1696. and I may venture to ſay, nothing of that Nature ever met with better Acceptance, or ever deſerved it better: The Son was happy in having ſuch a Subject to Write upon; the Father happy in having a Son, that knew ſo well how to do Juſtice to his Father's Merit and Memory.

3. After this he Publiſhed *A Diſcourſe about Meekneſs and Quietneſs of Spirit*, on 1 *Pet.* 3. 4. to which is added, *A Sermon Preached at Mr.* Howe's *Meeting-Houſe in* London; ſhewing the Chriſtian Religion is not a Sect, and yet that it is every where ſpoken againſt; theſe were Publiſhed in 1698.

4. *A Scipture Catechiſm*, in the Method of that of the Aſſemblies, in which the general Anſwer is divided into ſeveral Propoſitions, and a proper Text of Scripture added to every particular Anſwer for the Proof of it, in the Year 1702.

5. *Family Hymns*, gathered moſt out of *David's* Pſalms, and all out of the inſpired Writings, *Ann.* 1702.

6. *A*

6. *A plain Catechiſm for Children*; to which is added, another for the Inſtruction of thoſe that are to be admitted to the Lord's Supper; compoſed at the deſire of ſome of his Brethren in the Country, by whoſe Opinion he governed himſelf in that Matter. 1702.

7. *A Sermon concerning the right Management of Friendly Viſits*; Preached at Mr. *Howe*'s Meeting in *London*. 1704.

8. *A Church in the Houſe*, Preached at Mr. *Shower*'s Meeting, and Publiſhed at the Requeſt of the Congregation. 1704.

9. *The Communicants Companion*; or Inſtructions and Helps for the right receiving of the Lord's Supper. Many Divines have done very worthily upon this Subject, but I believe moſt will ſay he has excelled them all. 1704.

10. *Four Diſcourſes againſt Vice and Immorality*, viz. 1. Againſt Drunkenneſs. 2. Againſt Uncleanneſs. 3. Againſt Sabbath-breaking. 4. Againſt Profane Speaking. 1705.

11. Great Britain's *preſent Hopes and Joys opened*, in Two Sermons; the former on the National Thankſgiving-Day, *December* 31. 1706. the latter the Day following, being New-Year's-Day, *Pſalm* 65. 11.

12. Two Funeral Sermons, one on Dr. *Samuel Benyon*, the other on the Reverend Mr. *Francis Tallents*, Miniſters of the Goſpel in *Shrewsbury*, with an Account of their Lives. 1709.

13. *A Method for Prayer*, with Scripture Expreſſions proper to be uſed under each Head, *Anno* 1710.

14. A

14. A Sermon concerning the Work and Succeſs of the Miniſtry. 1710.

15. *Diſputes Review'd*, A Sermon Preached at the Evening Lecture on the Lord's Day, from *Mark* 9. 33. 1710.

16. *Faith in Chriſt infer'd from Faith in God*, A Sermon Preached on the *Tueſdays* Lecture at *Salters-Hall*, from *John* 14. 1. *Ann.* 17

17. A Sermon concerning the Forgiveneſs of Sin as a Debt, on *Matth.* 6. 12. 1711.

18. *Hope and Fear ballanced*, in a Lecture at *Salter's-Hall*, *July* 24. 1711.

19. A Sermon preached at the Funeral of Mr. *Samuel Lawrence*, Miniſter of the Goſpel at *Nantwich* in *Cheſhire*, on *Phil.* 2. 27. 1712.

20. A Sermon preached at *Salter's-Hall* to the Societies for the Reformation of Manners, *June* 30. 1712.

21. A Sermon preached at *Haberdaſher's Hall* on the occaſion of the Death of the Reverend Mr. *Richard Stretton*, *July* 13. 1712.

22. *Directions for daily Communion with God*; in three Sermons, ſhewing how to begin, how to ſpend, and how to cloſe every Day with God, *Sept.* 8. 1712.

23. An Exhortation at the cloſe of the Ordination of Mr. *Sam. Clark* at St. *Albans*, *Sept.* 17. 1712.

24. *Popery a Spiritual Tyranny*; ſhewed in a Sermon preached on *Nov.* 5. 1712.

25. A Sermon preached at the Ordination of Mr. *Atkinſon*, *Jan.* 27. 1713.

26. A

26. A Sermon preached on occaſion of the Funeral of the Reverend Mr. *Daniel Burgeſs*, *Feb.* 3. 1713.

27. *Chriſt's Favour to little Children, open'd and improved*; in a Sermon preached at the publick Baptizing of a Child in *London*, on *Mark* 10. 16. *March* 6. 1713.

28. A Sermon concerning the Catechiſing of Youth, preached to Mr. *Harris*'s Catechumens, *April* 7. 1713.

29. *Self Conſideration neceſſary to Self Preſervation*; *Or, The Folly of deſpiſing our own Souls and our own Ways*; opened in two Sermons to Young People, *June* 14. 1713.

30. *Sober-mindedneſs preſs'd upon Young People*; preached at the Catechiſtical Lecture at Mr. *Wilcox*'s Meeting-place, and Printed at the deſire of many of the Catechumens, moſt of them being Miniſters Sons, *Sept.* 2. 1713.

31. *A Memorial of the Fire of the Lord*; in a Sermon preached *Sept.* 2. 1713. on *Numb.* 11. 3. being the Day of Remembrance of the Burning of *London*, at Mr. *Reynold*'s Meeting-Houſe.

32. *The Pleaſantneſs of a Religious Life*, opened, proved, and recommended to the conſideration of all, and particularly of young People, *May* 21. 1714.

Beſides thoſe leſſer Diſcourſes, which have deſervedly met with good Acceptance, and I believe have done much good; every one knows Mr. *Henry* has Publiſhed a Work much greater than them all; I mean, his Expoſitions of the Bible: he has gone through the Old Teſtament in four large Volumes in Folio, and through the *Evange-*

liſts

liſts and the *Acts of the Apoſtles* in a fifth; and was fully bent, if God had ſpared his Life, to have finiſhed the whole in another Volume, but in that Death has prevented him, and put an end to all his Labours, in which he ſpent himſelf a Free-will Offering to the Glory of the Redeemer and the Good of Souls.

There is another Treatiſe which was Compoſed and Publiſhed by Mr. *Henry*, tho' he has not put his Name to it; and that is an Account of the Life and Death of Lieutenant *Illidge*, Father to Mr. *George Illidge* of *Nantwich*, Mr. *Henry*'s very particular Friend. Mr. *Henry* obſerves in his Diary, That Mr. *Illidge* deſired him to look over ſome Papers that he put into his Hands concerning his Father; and in doing ſo, he found many things very remarkable, eſpecially concerning the powerful Work of Divine Grace upon a Perſon advanced in Years; and has left it as his Thoughts, that God made the Son an Inſtrument to the Converſion of the Father, by the Power of that Spirit that turns the Hearts of Fathers to the Children; the Narrative has ſome Things in it very uncommon, and what cannot but affect a conſiderate Reader.

It were eaſie to have given an Account out of his own Papers, of the Thoughts and Deſires of Mr. *Henry*'s Soul upon the Publiſhing of theſe his Works; with what Humility, with what Fear, and with what earneſt Prayer he ſent them out into the World; entirely Conſecrating all to the Honour of God and Service of the Church; but that would perhaps be tedious to thoſe that did

did not know him, and not ſo neceſſary to thoſe that did know with what a Senſe of his own Unworthineſs and Dependance upon the Grace of God he went on in every Part of his Work; I ſhall only ſay, by what I have ſeen under his own Hand, of his acknowledging God in all he has made publick, I cannot but hope a very ſignal Bleſſing from God will attend them, and make them of great uſe not only in the preſent, but in future Generations.

A Learned and Pious Miniſter, to whom Mr. *Henry* was well known, and very dear, has drawn up a very Juſt Character of him, and a very Comprehenſive one, in the following Epitaph.

Siſte, Siſte Viator!
Hic Aureus jacet Pulvis
Redemptori Sacer;
In vas Gratiæ olim Divitis,
Angelicæ Demùm Gloriæ
Concinnandum, Deſtinatus:
Reliquiæ ſcilicet
Reverendi admodum MATTHÆI HENRY,
Optimorum quidem Parentum
Decoris Eximii;
Conjugum porrò Duarum
(Ni Poſteriori obiens fuiſſet
Mœrori jam Diutino)
Solaminis Feliciſſimi;
Liberorum ſeptem Superſtitum
Gloriæ Perennis,
Patrisfamiliâs utpote Pientiſſimi;
Paſtoris primùm apud Ceſtrenſes,

Deinde ad *Hackney Londinum*
Propter, Celeberrimi
Concionatoris, Lucem Evangelicam
Seraphicumq; zelum ſpirantis
Propemodùm Quotidiani,
Animati Sacrorum Voluminum Scrinii;
Cui, Orandum inter, aut Pſallendum,
Catechumenos inter Erudiendos,
Aut Conciones Sacras ad Cætus frequentis Habitas,
Aut Studia Concionibus S. Litata,
Utiliſſimè ſimul & ſuaviſſimè
Continuò effluxêre Dies;
Scriptoris Pietati Promovendæ,
Animabus in Cælum Evehendis
Unicè Dicati;
Quem denique Commentaria
In V. T. & Evangeliorum Libros
Exegetico Practica,
(Myſteria in Apoſtolicis
& Apocalypſi involuta
In Cœlis Cominùs intuitum abiit)
Anglicanam propagatura Linguam,
Omnibus Sacrorum Studioſis,
Ultimæ immò Poſteritati
Inſigniter Commendabunt.
Euge, Bone & Fidelis Serve!

F I N I S.

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